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UNITY

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In this issue

Knowledge of Truth
by Richard Lynch

The World's Greatest Need
by Charles Fillmore

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

Quickening, vitalizing, free-flowing. Spirit life is working mightily within me, and I am healed

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

Spirit substance fills my mind and affairs to overflowing, and I thank God for prosperity

These statements are to be used from

February 20 to March 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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The World's Greatest Need

By CHARLES FILLMORE

RICHARD M. BUCKE in his book "Cosmic Consciousness" says: "There are at the present moment impending over us three revolutions, the least of which would dwarf the ordinary historic upheaval called by that name into absolute insignificance. They are: (1) The material, economic and social revolution which will depend upon and result from the establishment of aërial navigation. (2) the economic and social revolution which will abolish individual ownership and rid the earth at once of two immense evils—riches and poverty. And (3) the psychical revolution of which there is here question.

"Either of the first two would (and will) radically change the conditions of, and greatly uplift, human life; but the third will do more for humanity than both of the former, were their importance multiplied by hundreds or even thousands.

"The three operating (as they will) together will literally create a new heaven and a new earth. Old things will be done away and all will become new."

The third revolution, the psychical, mentioned above has been the central theme of Unity for the past forty years, and our literature has permeated every corner of the earth, among all classes of spiritual-minded people. The psychical and spiritual are being discussed everywhere and, above all, understood. What has been miraculous, and especially a gift of God, is now being critically examined in the light of universal law. Even physical scientists are proclaiming the advent of a superior consciousness into the affairs of men, through what heretofore has been

thought of as matter. Matter and mind are now considered as one by the progressive school of physicists.

Sir James Jeans says: "For aught we know, or for aught the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us."

When we clearly understand that the great spiritual teachers and leaders of the race have really developed and expressed a consciousness that is potentially in all persons, we have raised the hopes and capacities of man from the human to the divine. We have, by the same process, revealed that God-Mind is impartial and absolutely just in all its relations with humanity. When the spiritual nature is scientifically revealed as possible to all persons and the manner of its development clearly pointed out, a great school of instruction in soul unfoldment has been established right here in our midst, and its results will be beyond all imagination. The mysteries of supermind have always been considered the property of certain schools of occultists and mystics who were cautious about giving their truths to the masses, for fear that in their ignorance they would misuse them. Now the doors are thrown wide open and whosoever will may enter in.

Our attention is being called largely to the revolution that is taking place in the economic world, but a revolution of even greater magnitude is taking place in the mental world. A large and growing school of metaphysicians has made its advent in this generation and is radically changing the public mind toward religion. We are developing spiritual understanding. This means that religion, and its sources in tradition and in soul, are being inquired into and its principles applied in the development of a new cosmic mind for the whole human family. To one

thinking in the material world with its many limitations this may seem a wild assumption. However, we should remember that there is a spiritual world, without which this world of shape and form would not exist. Our earthly activities are not dominated but watched with keen interest by a hierarchy in a finer realm of Being, called by Jesus Christ "the kingdom of the heavens." This kingdom is not the psychic realm or the realm of mixed thoughts and turbulent mind emotions, but a state in which all the harmony that we have ever imagined reigns supreme. The only salvation for our many ills, moral, physical, economic, and governmental lies in getting the cooperation of this superkingdom and its rulers. If we think that we can work out our civilization on this planet without the help of Christ, we shall be disappointed.

REVOLUTIONS ARE OCCURRING all over the world—we have just had one in the United States; but these revolutions do not cure our economic ills, which are growing worse year by year. The reason is that the change of government does not change the minds of those who govern. The same earthly, narrow, greedy minds are at the helm, and we all suffer from the acts of our ignorant lawmakers. So the one and only remedy is understanding by our legislators of the fundamentals of religion, and the incorporation of religious principles into the possession and distribution of the earth's products. "The earth is the Lord's, and the fulness thereof."

Some of our wisest statesmen have pointed out the necessity of more religion in those who conduct the world's affairs. Calvin Coolidge not long ago wrote, "We do not need more culture; we need more religion."

Herbert Hoover has again and again in his papers of state stressed spiritual values as primary in good government. Even those who deal with the cold statistics of business, like Roger Babson, say that business

needs more religion. So we see that in his extremity man turns to God.

The godless politician has grounds for his claim that Christianity does not make men better rulers, and that no tangible evidence has been produced that God takes part in the affairs of men. Such claims are the result of a lack of understanding of spiritual principles. In our eagerness to keep sectarianism out of our government we have excluded the very foundation of the state—spiritual principles. Our statesmen will be ruled by the mind of the flesh until they look into and adopt the principles of honesty, justice, and all-round righteousness taught by Jesus and other great religious leaders.

THAT A GREAT SPIRITUAL AWAKENING is taking place in the race mind is evidenced by the attention being given to psychic experiences by the world's current literature. These experiences are not classed as having to do with the religious life of the people; but to one who is informed spiritually they are the sign of man's evolution from sense to soul. Thousands of persons in every country are having visions, dreams, and direct sight into a realm named by physical science the fourth dimension, the luminiferous ether, and the like. These experiences are so at variance with the things that appear in the visible world that those who have them often think they are unreal and ghostly; hence, they seldom mention them. However, many have come out into the open and have described in detail what they felt and saw in the strange state. In the November number of the Atlantic Monthly, Margaret Prescott Montague, in "Twenty Minutes of Reality," tells what she saw when she was recovering from a severe illness. The experience covers eight pages of the magazine and is worth reading. The following extracts show that she opened up the supermind in herself and saw what all spiritually awakened persons see in some degree when they seek soul sight. We quote:

I cannot now recall whether the revelation came suddenly or gradually. I only remember finding myself in the very midst of those wonderful moments, beholding life for the first time in all its young intoxication of loveliness, in its unspeakable joy, beauty, and importance. I cannot say exactly what the mysterious change was. I saw no new thing, but I saw all the usual things in a miraculous new light—in what I believe is their true light. I saw for the first time how wildly beautiful and joyous, beyond any words of mine to describe, is the whole of life. Every human being moving across that porch, every sparrow that flew, every branch tossing in the wind, was caught in and was a part of the whole mad ecstasy of loveliness, of joy, of importance, of intoxication of life.

It was not that for a few keyed-up moments I imagined all existence as beautiful, but that my inner vision was cleared to the truth so that I saw the actual loveliness which is always there, but which we so rarely perceive; and I knew that every man, woman, bird, and tree, every living thing before me, was extravagantly beautiful, and extravagantly important. And as I beheld, my heart melted out of me in a rapture of love and delight. A nurse was walking past; the wind caught a strand of her hair and blew it out in a momentary gleam of sunshine, and never in my life before had I seen how beautiful beyond all belief is a woman's hair. Nor had I ever guessed how marvelous it is for a human being to walk. As for the internes in their white suits, I had never realized before the whiteness of white linen; but much more than that, I had never so much as dreamed of the mad beauty of young manhood. A little sparrow chirped and flew to a near-by branch, and I honestly believe that only "the morning stars singing together, and the sons of God shouting for joy" can in the least express the ecstasy of a bird's flight. I cannot express it, but I have seen it.

Once out of all the gray days of my life I have looked into the heart of reality; I have witnessed the truth; I have seen life as it really is—ravishingly, ecstatically, madly beautiful, and filled to overflowing with a wild joy, and a value unspeakable. For those glorified moments I was in love with every living thing before me—the trees in the wind, the little birds flying, the nurses, the internes, the people who came and went. There was nothing that was alive that was not a miracle. Just

to be alive was in itself a miracle. My very soul flowed out of me in a great joy.

No one can be as happy as I was and not have it show in some way. A stranger passing paused by my bed and said, "What are you lying here all alone looking so happy about?" I made some inadequate response as to the pleasure of being out of doors and of getting well. How could I explain all the beauty that I was seeing? How could I say that the gray curtain of unreality had swirled away and that I was seeing into the heart of life? It was not an experience for words. It was an emotion, a rapture of the heart.

Besides all the joy and beauty and that curious sense of importance, there was a wonderful feeling of rhythm as well, only it was somehow just beyond the grasp of my mind. I heard no music, yet there was an exquisite sense of time, as though all life went by to a vast, unseen melody. Everything that moved wove out a little thread of rhythm in this tremendous whole. When a bird flew, it did so because somewhere a note had been struck for it to fly on; or else its flying struck the note; or else again the great Will that is melody willed that it should fly. When people walked, somewhere they beat out a bit of rhythm that was in harmony with the whole great theme.

Then, the extraordinary importance of everything! Every living creature was intensely alive and intensely beautiful, but it was as well of a marvelous value. Whether this value was in itself or a part of the whole, I could not see; but it seemed as though before my very eyes I actually beheld the truth of Christ's saying that not even a sparrow falls to the ground without the knowledge of the Father in heaven. Yet what the importance was, I did not grasp. If my heart could have seen just a little further I should have understood. Even now the tips of my thoughts are forever on the verge of grasping it, forever just missing it. I have a curious half-feeling that somewhere, deep inside of myself, I know very well what this importance is, and have always known; but I cannot get it from the depth of myself into my mind, and thence into words. But whatever it is, the importance seemed to be nearer to beauty and joy than to an anxious morality. I had a feeling that it was in some way different from the importance I had usually attached to life.

It was perhaps as though that great value in every liv-

ing thing were not so much here and now in ourselves as somewhere else. There is a great significance in every created thing, but the significance is beyond our present grasp. I do not know what it is; I only know that it is there, and that all life is far more valuable than we ever dream of its being.

GOD

God is intelligent; but in what manner? Man is intelligent by the act of reasoning, but the supreme intelligence lies under no necessity to reason. God requires neither premises nor consequences; nor even the simple form of a proposition. His knowledge is purely intuitive. He beholds equally what is and what will be. All truths are to Him as one idea, as all places are but one point, and all times one moment. Human power acts by the use of means, the divine power in and of itself. God is powerful because He is willing, His will constituting His power. God is good. Nothing is more manifest than this truth. Goodness in man, however, consists in a love of his fellow creatures, and the goodness of God in a love of order; for it is on such order that the connection and preservation of all things depend. Again, God is just. This I am fully convinced of, as justice is the natural consequence of goodness. The injustice of men is their own work, not His; and that moral disorder which, in the judgment of some philosophers, makes against the system of providence, is in mine the strongest argument for it. Justice in man, indeed, is to render every one his due; but the justice of God requires at the hands of every one an account of the talents with which He has intrusted him.—ROUSSEAU

Knowledge of Truth

By RICHARD LYNCH

THERE IS AN ESTABLISHED FOUNDATION on which every premise and every problem must be based. It is the fixed reality that is uncompromising, unyielding, and unchangeable. It is the thing that is, the only thing we can know, the criterion by which every act and feeling and condition is measured. We speak of it glibly as Truth, but when we are asked to define it we find ourselves sympathizing with the bewilderment of Pilate when he asked his immortal question "What is truth?"

We shall never understand the meaning of Truth until we come to know what God is, because it is the vision we perceive through soul insight. It is the ultimate, illimitable, infinite power pervading all existence. It is the hidden harmony of life; the single thread of meaning that runs through and connects all things; the unchangeable principle that controls the universe.

"To this end am I come into the world, that I should bear witness unto the truth." Such was the declaration of the greatest prisoner who ever stood at the bar of what men call justice. No drama has ever reached such stirring heights as this tragic episode in the life of the Galilean. No trial scene ever ended in such a climactic finale as the question that proclaimed the indecision of an unwilling and unconvinced judge. "What is truth?" Thus was brought to a close the judicial examination of Jesus. Pilate was responsible to Rome for the enforcement of law and order. Outside the court room the mob clamored loudly for a death sentence on the prisoner. The people were fast becoming unmanageable and were threatening violence. Before him stood the man in whom Pilate could "find

no fault," the man who claimed to bear witness to Truth at the very time when He was being accused of perverting it. Very likely this Roman politician had encountered other such paradoxical situations. He can scarcely be blamed for his agitated query "What is truth?"

It would seem that everybody knows what Truth is, yet Pilate's troubled question has echoed and re-echoed down the centuries and is still perplexing those who, like the Roman governor, are not of the Truth. Religion claims to know the answer. Philosophy would solve the problem. Science works untiringly over its interpretation. The explanations often clash. We surmise and believe many errors, but Truth remains always the same. Man changes, Truth does not. It stands as firm and as immutable as God. It demonstrates itself and is its own defense. As man realizes and accepts it he learns to understand all the qualities and attributes of God as changeless and eternal, "the same yesterday and today, *yea* and for ever."

"THINGS THAT ARE EQUAL to the same thing are equal to each other" is an axiom we all have learned. Having all the attributes of God, Truth is equal to God, or the same as God. Both are ultimate, infinite, and illimitable. As such man does not know them very intimately, yet there is something within him that is ever urging him onward to a solution that will satisfy his longing for attainment. And this urge is never really satisfied with anything less than absolute Truth.

Life is continually getting out of adjustment. Men are continually puzzling themselves over the question "What is the reality of this condition or problem?" Material states are always changing, just as beliefs and opinions vary. But Principle remains. There is always the law of Truth to which we may conform. It is the reality or the idea of the thing itself. Seeing it corrects material misconceptions and "trues up" race

beliefs.

The laws of mathematics are founded on principles that few of us would care to dispute or contest. They constitute the bases of physics and chemistry and astronomy; of music and architecture and art. In business they are absolutely essential. The man who digs a well or builds a wall must use a plummet to make both "true." The merchant who sells goods must back them up as genuine, or lose his reputation for reliability. Truth is the cornerstone of trade upon which the relations of buyer and seller must be founded. A man's word is expected to be "as good as his bond." The law demands truth of witnesses in court trials; they are sworn to "tell the truth, the whole truth, and nothing but the truth." On this principle only can justice be upheld between man and man. Twice two is four is a mathematical truth. Perfectly working mechanical devices and correctly surveyed lands are engineering truths. A bridge must be constructed truly. Purity in material is the guarantee of the builder's integrity. The very foundation stone of nature is Truth, and no enduring success can be achieved without it.

We expect truthfulness in our friends, and it is a distressing discovery to find our trust betrayed. It is hard to forgive even those little deviations from veracity known as "white lies," which are often used to protect us from anxiety. It troubles us to find a child telling an untruth, and we study to correct what is back of it. A malicious lie is cruel, dangerous, and deadly, and may result in frightful catastrophe. Untold harm has been done to the world through intellectual dishonesty. In speaking of a man who has been highly praised for his knowledge, an American humorist remarked, "Yes, he knows a great many things, but most of them aren't true."

"BE SURE YOU ARE RIGHT, then go ahead," we have been taught. But how are we to know what is

right? Everywhere we hear controversies on the subject. Wars are fought with each side claiming the championship of God because its cause is right. Political parties promise their constituents the only "right" kind of legislation. Each religious denomination claims the one and only right road to salvation. Scientists struggle over relative and absolute laws. In all these groups and individuals there seems to exist such a positive assurance of right, even when they have not made Truth the basis of their assertions. Nothing is right if it cannot stand the test of Truth. Truth is always right, and Truth is unchangeable. It cannot be altered to fit the opinions or beliefs or desires of men.

In a metaphysical sense, Truth is often difficult to understand, since it deals with much that is speculative. Yet there are things that are transcendental. In Christianity we speak of the teachings of Jesus as spiritual Truth. Even though we may be unable to demonstrate them, we instinctively recognize in them the perfect accuracy of the one Mind in which we may trace the relationship both of ideas to one another and of ideas to the mind. When religion becomes established on Truth; when it is accounted for, classified, and demonstrated as such, there will be no more friction regarding creeds and dogmas. Absolute Truth will be firmly fixed in the consciousness of man.

THE ULTIMATE AIM of each individual is to gain a consciousness of Truth. In this knowledge man finds himself and the particular work he is intended to do. Each man brings a gift into the world, a donation to its progress. Each is restless and unsatisfied until he has delivered his contribution. He becomes free from the ignorance that binds and hampers him only in proportion to his knowledge of Truth. False thinking makes his way hard, but Truth is always liberating. It relieves man of his responsibility by establishing God as the one Mind. Man thinks in terms of the Mind in which he has his being. His only responsibility is to

know Truth. If he thinks according to spiritual principles he is thinking the way God thinks, and he may cast all his responsibilities upon Divine Mind. He shall know the Truth and the Truth shall set him free.

In trying to work out a mathematical problem without a knowledge of what rules to apply, our result is almost bound to be incorrect. We must not only believe in the law, we must know it. We have to know Truth in its spiritual dominion before it can set us free from error. Our various opinions about it cannot affect its calm imperturbability. Truth is, just as God is. It always was, it is now, and it always will be. It is the alpha and omega, the beginning and the end. Our acceptance or rejection of it neither influences nor changes it. We are the ones who are affected. In its name many persecutions and atrocities have been perpetrated. Men have believed or disbelieved strange things about it. It remains firm and secure in its perfection and in its ability to meet every demand made upon it.

A mathematical rule is a measure of Truth by which each problem is worked out. We get a right or wrong answer as we know and apply the specific principle to its corresponding proposition. A spiritual law is also a measure of Truth for the solution of problems. Success or failure in life depends on knowledge and use of principle. Ignorance of law does not excuse the lawbreaker. Perversion of Truth works out according to law. Human weakness and failure do not influence it. Two and two does not make five, even though many tears may be shed over the fact.

TRUTH CANNOT BE BENT to fit human emotions and desires. They must conform to it. What men have believed and written and preached about God has not changed Him in the least. None of these things has altered the absolute Truth, which both stabilizes the universe and relates it to God. The Supreme Being has been many different things to many different minds.

As we read our Scriptures we see how human opinions of Him have changed. Old Testament accounts make Him out as angry, jealous, vindictive, fickle, and prejudiced by turns. Jesus changed this entire meaning by naming Him love. We are fast learning today to regard Him as omnipotent Principle, or absolute Truth.

Old ideas persist, however, and men still bow down before Him in fear and humility. They still implore Him to give them their desires, to change His attitude toward them, and to reconcile them to the sorrows and losses they feel He has thrust upon them as punishments. They want God to walk with them; they do not want to walk with Him. They would be "sons of this world," yet they seek to divert Truth into channels of materiality by trying to cajole God into setting aside universal law for their benefit.

The human idea of prayer is hard to change. The idea of humble petitioning clings to it. But effective prayer means harmony with undeviating, established Truth through our thinking about man and the universe as God holds them in His consciousness. The Truth of His creation—its spiritual reality—is perfection. Discord and imperfection cannot exist in His realm. They should not exist in man's consciousness, because in reality man has always been the divine son of God, a perfect expression of the Father. Outside of Truth there can be no real existence, but material beliefs will obscure man's perception until he is able to look beyond them and understand the futility of human opinions.

The declaration of every divine son should be "I came into the world to bear witness unto Truth." The purpose of each individual should be triumph of Principle. In the conscious realization of Principle all sin and disease would be healed; they are but distorted shadows resulting from incorrect vision. As such, they would cease to be if the blazing calcium light of Truth were focused on them. Knowledge of Truth restores man to the harmony of Divine Mind and the conse-

quent adjustment of all his affairs.

EARTH IS A LIMITED STATE of immature thought. Insight into Truth is a consciousness of perfection, which is heaven. Man may live on the earth, yet not be of it. To the extent that he perceives Truth he dwells in heaven. His consciousness is changed at the very moment of this perception. Whatever the error may be, it is corrected and bodied forth as healing or adjustment. As long as a misconception remains, its corresponding effect of inharmony will persist.

Failure to see and interpret Truth results in falsehood and misrepresentation. In itself, wrong is simply lack of Truth, a negative condition. It can easily be changed from an appearance of disaster into a miraculous proof of the orderly, systematic intelligence that is behind universal Truth. But until man does comprehend the principle he can neither interpret nor represent it. He must know it before he can work out its results in his life.

The knowledge that man is a spiritual being and that creation was first a spiritual concept sets us free from all human error and finite sense of limitation. In the beginning, when God saw His divine plan of creation, He pronounced it very good. In reality, which is the consciousness of the Creator, it has never been otherwise; it never can be anything less than perfect. When man can rise above material delusions and sense beliefs and behold the Truth, he will see, as God sees, that all is "very good." But as long as he believes in the reality of matter he will remain bound with the shackles of the race.

"YE SHALL KNOW THE TRUTH, and the truth shall make you free." How the Jews of that age resented this statement of Jesus! How they objected to any idea of bondage! How men still resent anything that interferes with their personal liberty or freedom of individual expression! And how little they yet

understand what the Master meant by either "truth" or freedom!

Truth is the divine emancipator, however humble it may be. It has changed man's belief in many errors. It has given him the freedom of land and sea and air. It will accomplish vastly more than this when he perceives and demonstrates its emancipation of spirit.

Perfection is the final goal toward which creation is advancing. Each man's perception of Truth in himself speeds up the momentum of the process as a whole. Each man's discovery necessitates the elimination of accumulated false opinions and beliefs which he has been harboring as realities. As he yields himself to the guidance of the Spirit of truth, it will lead him into all Truth. To the extent that he allows it, Spirit sets him free from illusions of sense and their hampering effects.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth. We follow His teaching because we recognize its genuine ring as surely as we know the ring of pure metal. A man who stands upon the rock of Truth cannot be broken. Jesus' Truth will prevail long after His words are forgotten. Through the simple words of Jesus a great light shone, a light that has illumined the world for many centuries. This was an eternal light because it was kindled with the divine spark of Truth. This radiance illumines our daily life so that we see a truer way of doing our work, better opportunities for advancement, finer inspiration for development.

Many problems confront us today. Let us begin right now to let this light shine on them. It will dissolve them as misty shadows are scattered in the sun's radiance. Let us know that Truth is always the unchangeable criterion by which our lives must be measured and tried.

Thy law is truth.—PSALMS

The Divine Purpose in Man

By FAYETTE M. DRAKE

WHEN THE WORLD of mankind shall have awakened to the fact that peace, joy, and happiness can be found in no other way than through the development of the forces and powers of the Spirit of Christ, which are inherent in every soul, there will come to it the dawning of a new day, in which the light of righteousness will shed its radiance on the whole earth, and all men will come into a knowledge of the Truth that frees.

There is nothing greater in the life of man than the fact of his divine creation, neither is there anything more certain than the fact that he must bring forth in his life the high purpose of that creation. There can be no doubt in the mind of any right-thinking or intelligent person that the Divine Mind, out from which man came forth, held a fixed purpose, a well-defined plan, which was to be fulfilled in and through that creation. No one would for one moment contend that the great plan of creation did not embrace its perfect fulfillment on every plane of expression. It must therefore be conceded that this universe, with man as its greatest expression, is moving toward the divine ideal.

This being true, man should awake from his sleep of materiality, and seek to know and understand the purpose of his creation—just the place that he holds, and should fill, in that great plan. Until he attains such understanding and conforms his life to it, he is not in possession of the knowledge and understanding of the Truth that will make him free; he is a wanderer moved here and there by forces that he does not understand, and over which he seems to possess no control. He is practically lost in the wilderness of sense beliefs, and he must remain there until he finds the

light that will reveal to him who and what he is, and his place in the great plan of the universe.

Notwithstanding his great achievements on the material plane, man has yet to gain something that would mean more to him in his present state of development than anything else—an abiding peace, joy, and happiness. These are the things that the whole race is seeking, and which seem to be farther and farther away as men press forward to their attainment.

The failure of man's efforts to bring satisfactory results should of itself be sufficient to wake him to the fact that he has been seeking these things where they do not exist, and that he has become so engrossed in their pursuit through material means and sources, that he has entirely lost sight of the one and only source, the Spirit of God, from which must come all that will enrich his life and make it perfect. He has failed to grasp the meaning of the words of Christ to His disciples when He told them that in the world they would have tribulation, but in Him they would find rest. There can be nothing more plain and simple than this, yet man has scarcely learned the first rudiments of its import.

THE MORE the life of man unfolds on the plane of material expression, the more he seems to be involved in the life of the sense world, and to be bound by its forces. Man does not need to go beyond the experiences of everyday life to know that real peace, joy, and happiness cannot abide where the forces of selfishness are dominant. These things are as unlike as darkness and light. His experiences should ere this have taught him the utter futility of looking where that which he is seeking does not and cannot exist, and they would have done so, had not his vision been blinded by the thing that more completely than all else closes the eye to what is great and glorious in life. The spirit of self, which so obstructs his vision, fills his mind with the idea that he is the one to be given first consideration, the one whose interests must have preference

over all others, regardless of circumstances or conditions. The vision thus obscured is limited to its own narrow horizon, to its own restricted concept of life, by which it is bound, mind, soul, and body, just as long as it allows itself to be thus held.

Such is the condition of the world today. The consciousness of self, as separate and apart from God, is holding mankind in bondage to the forces of selfishness and greed, with the result that they are everywhere in evidence. The trouble is not due to the fact that man is in the world, but to the fact that he has not kept himself unspotted from it. The world is what he has made it, and if he permits, he will be just what the world makes him, through the law of action and reaction.

Through man sin and death came into the world. Man allowed the spirit of selfishness to take possession of mind and soul. But when man understands that he is the channel through which everything that is for his highest good must come, he will know that only what already exists within himself can manifest in his life.

THEREFORE it is to himself that he must turn for the cause as well as the remedy for existing conditions. He must begin the process of regeneration by coming into the right knowledge and understanding as to who and what he is, and as to his rightful place in the great plan of the universe. Then he must go forward in this realization, and use it in the fulfillment of his divine destiny. He must free his vision of the image and likeness of self as separate and apart from God, and open it to the light of Truth, which will reveal to him that he is not an independent being, but a part of the great whole that is the One, and that he must unite himself, mind, soul, and body, with the One, in order to bring forth his divine heritage.

Man will express the eternal reality when he no longer sees himself with the limited vision of self, but sees all in the pure white light of love, the great universal power which unites all in the One, and makes all willingly obedient to its law.

Love of self has brought forth all the sin, sickness, disease, and death, all the discord and inharmony in the world. These things can be overcome and banished forever by man's becoming the abiding place of the love of God and of his fellow man, and his whole life the expression of Spirit.

WHEN THIS has been accomplished, he will have come into his own; the kingdom of God will have come forth in Truth and righteousness. Then will God's will be done on the earth as it is in heaven. Man may pray for these things, affirm them continually as realities, but they will remain unrealized in his life until he makes his prayers and his words living things by conforming his life to them. Prayer is not so much a word spoken as it is a life given to the expression of spiritual aspiration. Men will not long remember what a person says, but the example of his life, if it is one of Truth and righteousness, will be a source of inspiration that will lead others on to greater achievement.

It is for man to go forward to the attainment of those things that have ever been the goal of his aspiration, but he must awake to the fact that they are spiritual realities, not material things, and can be made manifest in his life only to the extent that he brings them forth in himself. The gift of God from which man can be separated by one thing only, the spirit of self, will become his only by his giving up self, and by his opening his soul to a knowledge and understanding of the Truth that will make him forever free.

The self must be lifted up from the plane of lower expression to the higher, the plane of the Christ, and love alone is the power that can do the work. There is no condemnation in love, therefore there must be none for the spirit of self, which has so long ruled the life of man. Selfishness and greed must be put away, banished forever from mind and soul. The Spirit of truth will then come forth, and the divine self, the only real part of man, will come into its own, the kingdom, the power, and the glory of the Father.

"I Will Lift Up Mine Eyes"

By CLARA PALMER

"I WILL LIFT UP mine eyes," sang the Psalmist.

"He that hath a bountiful eye shall be blessed," quoth Solomon.

"The seeing eye, Jehovah hath made." "Where there is no vision, the people cast off restraint." "Open thine eyes, *and* thou shalt be satisfied."

"If . . . thine eye be single," said Jesus Christ, "thy whole body shall be full of light."

With the single eye one is freed from double vision wherein error and its accompanying distress are beheld one moment, and the next moment an attempt is made to see the good world that God has made. One beholds God omnipresent, good ever-present. As one grows accustomed to facing the light one beholds all persons and all things as they are in Truth, not as they appear to the perverted consciousness that turns away from the perfect creation toward the appearance of error.

One Silent Unity worker will never forget the beautiful way in which the value of seeing with the single eye was brought home to her. Before entering the Silent Unity work she had been a nurse for many years. Several years prior to her entrance she had become much interested in Truth, and had tested and proved time and again the healing power of Jesus Christ when death seemed immanent.

Just as definitely as she had been led, when a comparatively young girl to enter the nursing field, just as definitely (following a "flu epidemic" in which she had witnessed some miraculous healings) was she led to attend a training class at Unity in order to study the principles of divine healing, and consecrate herself to Truth work.

Later, because of her faith and zeal, she was admitted to Silent Unity to learn the work of a letter

writer. As she read the letters that were assigned to her for answering, she would see in every detail the conditions that those letters portrayed. She knew about the diseases mentioned, she comprehended the conditions of lack, and her heart yearned toward the writers of the letters that came to her. Many times she wished that she might enter the homes described, and add to the help that she was endeavoring to give through prayer and faith and love, the assistance that her training as a nurse had fitted her to give.

ONE MORNING a letter from an almost frantic father came to her desk. He quite frankly wrote that he was not a praying man. He had very little faith. He was writing to Silent Unity at the suggestion of a neighbor. It was his last hope.

The man's wife was critically ill with pneumonia. He had recently sacrificed his job to stay at home with her. He could not afford a nurse, and, to cap the climax, the house in which they were living had been sold and they would be forced to move the following month. Houses were scarce at that time, and he did not know which way to turn. If the workers in Silent Unity believed that prayer could restore his wife, provide for three small children, and supply a home out of a clear sky, he wished that they would pray for him and his family.

Now the nurse who had become a Silent Unity worker had faith in God to do all these things, but she could see that distraught husband, the wife needing care, the children wanting attention, the very house in which they were living demanded by new owners. She put the man's name together with that of his wife in the Healing Room for special prayer, but for some reason she could not get the need out of her mind, neither could she quite free her heart from a personal desire to enter that home and work as only a nurse could do, for the physical well-being of the family.

The need of this particular home intruded itself into her mind to such an extent that she was unable

to do justice to the other work on her desk. At last she went to the director of Silent Unity and said that it was simply impossible for her to go on.

Then and there this worker had the surprise of her life. Instead of being reprimanded or called sentimental, instead of being told that her faith was insufficient for the work, the director of Silent Unity looked up with shining, faith-filled eyes and said:

"Lift up your eyes, child of God. You are looking at the condition that false visioning has created. Go to the Healing Room. Sit quietly. Relax, and let go! Do not consider what you might do as a nurse. You have been called to the greater work of our Master. Lift up your eyes to God and see what He has done, see the salvation that will be revealed to you. Do not worry about the work on your desk. Do not think of any outer thing. The Father is calling you higher. Go now, and let your soul wait on Him. 'Before they call, I will answer,' is His promise."

IT SEEMED to the nurse, for such at heart she was that morning, that the very radiance of Jesus Christ shone from the face of the Silent Unity director. The faith that looked out through her eyes, the love that sounded in her voice, the compassion that flowed through her hand, as it was placed on the shoulder of the worker was a thing very like the faith and love and compassion of the healing Christ.

Choking back tears of chagrin, caused by what seemed to the worker utter inability on her part to carry on the work that had been given her to do, she entered the Healing Room and sat in her accustomed seat. She wanted so much to help this family, and it seemed so altogether inadequate just to sit down and relax and do nothing but pray in the face of such a need. Her hands wanted to work, her feet wanted to be busy on errands of mercy, her arms wanted to encircle that mother and her little children, she wanted to open her purse and supply the needed things.

For some time she sat there before the east window,

not even aware of the sun's pouring in, her mind a tumult of desire to *do something*. She saw, not only the condition of the family; she saw her own inadequacy, her shortcomings, the absurdity of ever having supposed that she was capable or worthy of doing the work required of a Silent Unity letter writer.

Within her heart she rebelled against the idea of sitting and doing nothing. She questioned the guidance that had led her out of the nursing field where she had a well-established reputation. She questioned the reality she had felt when she gave up years of experience in one field of endeavor to follow the healing Christ into a work for which she seemed so little prepared. She would give this work up, go back to the director and tell her that it was no use. But no, she could not do that in the face of such faith and loving understanding as had shone from the countenance of the director when she said, "The Father is calling you higher. Go now, and let your soul wait on Him."

THE GONG sounded the call to prayer, and the workers came trooping into the Healing Room for the regular morning service. Their faces looked so full of confidence. They seemed so free and joyous. They radiated such a loving spirit.

"Why, oh, why—" thought the worker who had been sent to the Healing Room to be still and see the salvation that God would reveal to her, "why could not I do this work unburdened by appearances, fully, joyously, trusting the outcome to God?"

Before the workers entered the silence the organist played very softly the hymn, "Open My Eyes, That I May See." As though it were a prayer for the whole world he played the melody over and over again, varying the accompaniment according to his mood, until the words of the song became alive in each note. Then as one voice the workers began to sing:

"Open my eyes, that I may see
Glimpses of truth Thou hast for me;

Place in my hands the wonderful key
That shall unclasp, and set me free.

"Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine!"

"How did the organist happen to choose this hymn?" thought the nurse, as the sweet strains seemed to enter her very soul.

"Silently now I wait for Thee,
Ready, my God, Thy will to see."

What a wonderful prayer! How true of her soul at that very moment! "Ready, my God, Thy will to see." All her life she had been ready, or so she thought, to do God's will, but she had never thought much about seeing God's will. What was God's will for His people? How would it affect the man and his family?

God's will——God's will. With all her soul the seeking worker longed, as she had never longed before, to see God's will, to observe the perfect outworking of His law. She prayed as she had never prayed before, not with an avalanche of words, not with many supplications, not even with conscious repetition of affirmations, but with a wordless understanding that before she should call God would answer. It was only for her to lift up her eyes and behold the will of God manifest. Just a letting go of all that was unlike Him, a looking beyond the need to the fulfillment of prayer.

THE WORKERS spoke affirmations and blessings, but she did not hear them. They left the Healing Room, but the nurse did not see them go. She had entered into a new consciousness. Her eyes were opened, and she was seeing, not the needs of humanity, but the divinity of Christ in every soul. She beheld the kingdom of God permeating every home, every working

place. Beneath the material she sensed the substance of God. Within the heart of man she beheld the shining presence of God. Around the confines that man had built she felt the encircling love of God. Above the din of human struggles she heard the promise of God, "Before they call, I will answer; and while they are yet speaking, I will hear."

Lunch hour passed, but it was of no moment to the worker. Her soul was feasting on Christ's bread. Time did not matter, things to be accomplished were of no moment just then; the time for them would come later. Personal efforts stood for naught, for with heart stirred anew by the gift of God, and the eye cleared of false representations she was envisaging the salvation of God made manifest in all the earth.

Presently she knew that her eyes were opened and evermore she would steadfastly look at the world of God's creating. She would not forsake Him to turn again toward disease and darkness. Her inadequacy had been submerged in His all-sufficiency.

WHEN THE letter writer returned to her desk and reread the letter from the distraught man, she did not see confusion and want surrounding him. She saw a cunning little bungalow, and a garden plot waiting to be prepared, and a happy mother, well and busy with her family, and a strong, courageous man with faith and confidence restored, his face turned toward success.

The director looking toward her smiled, for she saw the light of faith steadily shining through the countenance of the newest Silent Unity letter writer. Later, when the director was called to the back of the room, she stopped at the desk of the young worker, and laying her hand gently over the hand of the letter writer, queried, "All is well?"

"Yes," answered the worker, "and, please God, the fullness of the vision of the healing Christ shall remain with me forever."

"To bless you and all to whom you minister," said the director.

"To bless me and all mankind," replied the worker.

I see you, as God sees you, sane, wise, triumphant Spirit.

I see you, as God sees you, strong, healthy, buoyant Spirit.

I see you, as God sees you, successful in all your undertakings, and prosperous in all your ways.

Thoughts similar to these filled the newest worker's mind as she wrote and prayed and typed, yes, and

With Jesus Christ we realize: "Man shall not live by bread alone, but by every word [Truth] that proceedeth out of the mouth of God."—O. J. R.

even played with one little girl whose letter had come to her desk. The child had written to say that her daddy was dying because he couldn't swallow. At the bottom of her letter she had added a postscript wishing that she might learn to swim, so that her playmates would not laugh at her and call her "fraid-cat." On the back of the letter the child's mother had written to say that her husband was suffering from cancer of the throat, and there was no hope.

No desire to rush away to a service of hands came to the worker as she read this letter. With eyes turned toward the shining presence of the healing Christ, she saw the man perfect and whole, enjoying a light supper that the child had brought to him. So she wrote an answer to the little girl, telling her that through the power of the healing Christ her daddy had been restored, and even suggested to the child that she might take to him a tray of the food that he liked best, and make sure that it was so. Then, in answer to the child heart, she told the little girl just how to float in the creek that flowed near her home, and thus overcome her fear of the water.

In a short time a reply came back that rejoiced the heart of Silent Unity. The man had eaten his supper. He was restored. The little girl was rapidly learning to swim, in fact the narrative of her swimming attempts occupied most of her second letter. How quickly does the child heart turn from sickness, and face the joyous freedom that is God's will for it!

SEVERAL WEEKS later the newest worker got a package of letters from the cabinet, and what was her gladness of heart when she found in the folder a letter

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—ISAIAH

from the man who had had so much to meet. He told how his whole world had been transformed, or rather how he was looking at the world through different eyes. He told how even before he had received the answer to his letter, he had realized that he was looking at things from the wrong viewpoint, looking at them through the eyes of hopelessness and discouragement, rather than through the eyes of faith.

Then the man told how he felt a great wave of thankfulness sweep over him, and it seemed as though his eyes were really open for the first time in his life. He went into the adjoining room to look at his wife. She was sleeping quietly, breathing easily. He knelt down right then and there and thanked God for opening his eyes that he might behold the healing work of Jesus Christ.

The children came home from school, bringing with them an old college chum of their father's. This chum had met them on the street, and had been glad, because he wanted to find his friend in order to offer him the bungalow that he and his family were occupying. He

had been called abroad for a year, and would sublet the bungalow at a very low figure.

"Then," wrote the man, "to cap the climax of good that has come to us, I have been reinstated at the old plant. A new job, better prospects, larger salary. Do you wonder that I am looking out on a different world today? It is the world that God made. It is His kingdom, where He reigns supreme, and all is well.

"Facing God there is only good," wrote the letter writer in reply. "Steadfastly looking toward Him you can never know defeat. That which you behold with quickened vision is that which is of God. We rejoice with you in your good, and we know that it is as substantial and eternal as the living God."

THIS INCIDENT happened a number of years ago, but never again did the worker turn her eyes away from Truth in recognition of error. With earnestness of heart and singleness of purpose she has beheld the omnipresence of God, the perfect creation.

She sees man, as God sees him, sane, wise, triumphant Spirit.

She sees man, as God sees him, strong, healthy, buoyant Spirit.

She sees man, as God sees him, successful in all his undertakings and prosperous in all his ways.

She sees the perfect outworking of God's will.

If at times she might be tempted to look away from the real to the appearance there echoes in her heart the refrain:

> "Silently now I wait for Thee,
> Ready, my God, Thy will to see;
> Open my eyes, illumine me,
> Spirit divine!"

Without fail, her spirit quickened, her vision perfected, her work is carried on in the conscious love and wisdom of the healing Christ.

The Creative Law of Giving

By MARGARET NORWOOD

UNDERSTANDING REDUCES the greatest to simplicity and lack of it causes the least to take on the magnitude of complexity.

Ninety-nine names, all referring to Deity, are carved on the walls of the Taj Mahal, showing the efforts of spiritual leaders to convey to the seeker's mind the character of God, the supreme Creator. An uncountable number of words with an endless variety of meanings has been enlisted in attempts to explain divine law and its operation. But to the one who knows God as Father the truth is simple; and by him the key to universal law is discovered in each minute manifestation.

The greatest love in its purest essence is often expressed in the kindly, understanding glance of a friend. The most profound wisdom can be expressed in "yes" or "no." Why then do we confuse our mind with much speaking and depart from Truth in excessive reasoning?

Understanding is established only through unbiased observation of the thing observed. We may say that understanding is the position of the individual mind in parallel relationship to a principle, object, or circumstance. The "higher" laws and the "lesser" ones must be rightly understood before they are of real use to man. Through understanding our thoughts and actions become harmonized with the inner nature of the object of our attention, and it is then given honest value in our estimation. That which is used according to its original purpose is righteously used and through understanding is permitted to fulfill its infinite and divine service.

In order to make Christianity practical we must un-

derstand Christianity and obey the law on which it is founded. Christianity is a gracious gift from God to man. The teaching of Christ shows the way back from wrong results of selfish living to the love, intelligence, and power of God. By a man's words, deeds, and actions he reveals whether he has as yet found the way. God exists in man as man's highest concept of perfection, and comes forth through man's faith and works as a redeeming love, intelligence, and power.

WHEN WE ACCEPT perfection as our Father, our Creator, we cannot help turning to this Being in loving adoration. In self-forgetfulness we seek to obey His laws and have no design on a gift other than to know Him as He is. To the one who gives his heart and mind to seeking Truth for Truth's sake; to him God appears. This is a law with "no variableness, neither shadow of turning." "Seek, and ye shall find." To know God as Father is to know Him aright; for this is the relationship set forth in the teaching of the Master. To understand the nature of God is to know His eternal goodness to man. God is Spirit—of absolute unselfishness, and to know Him man must worship in a spirit corresponding to God's nature. "Your heavenly Father knoweth that ye have need of all these things." But a gift is always of minor importance to the knowledge that we are on friendly terms with the giver.

He who seeks the Father with "getting" as his objective does not seek Him in trueness of spirit. To the extent and so long as any material object remains between the mind of the supplicant and the mind of God, the two minds are held apart and do not become one. In the same degree that a man holds to personal opinion and desire he is limited in knowing the mind of God in its entirety.

Divine Spirit is the eternal substance of all that can ever be desired by man, and the whole that contains each minor unit of its entirety is abundantly able to fulfill the great and small human needs. Worshiping

God in a spirit of willingly giving up the lesser things and of placing the highest valuation on Him—esteeming Him higher than all material possessions—opens the individual consciousness to the full operation of the law that erases all want and establishes all good.

IN A STATE of limited understanding we reason that we must get before we can give, and then we turn and walk in the same mind rut as before by reasoning that we must give before we can get; but in our lack of understanding we continue to leave the "getting" idea paramount in thought action and we shut out the spirit of giving.

In the beginning God gave Himself in self-expression and named that self-expression man. In the beginning the law of absolute giving was put in complete operation in the creation of man, and it remains within each man today as his potential good. Outwardly to realize his good, man must rediscover this fundamental law of his being and work in accord with it. Giving, which is the first or fundamental law of life, is the inmost nature of all creation.

The attitude of getting is the law of life in a congested state, or in repressed action. As long as "getting" dominates a mind, that mind is in a paralyzed condition, being limited in its action in accord with the fundamental law of creation.

The creative spirit that changes the old undesirable conditions to new desirable ones is always the spirit of giving, releasing, expressing.

The inventor may think that he desires to invent an article in order to get something that he greatly desires, but during the time of inventing he must discard every thought of getting and give his mind to the production of the idea. In order to invent he must remain in the spirit of giving himself into the thing he hopes to produce in manifestation. For the law is:

To give is to yield—to yield is to produce—to produce is to bear fruit.

EACH MINUTE THING in the universe, when viewed in its true light, bears witness to this unselfish law of creation. The kingdom of vegetation bespeaks this law in ways peculiar to its realm. Even the mechanical world, created, ruled, and regulated to all appearances by the mind of man, carries this law in every invention. Every object in the universe, when judged according to its simplified nature, reveals this law of absolute unselfishness, the law of giving.

It is easy for any mind to see the law of unselfish giving in the beauty of the rose that stands in the vase, but when we stop to consider the vase we discern the same law in its purpose. According to its formation the vase gives itself to please the mind of man without betraying in its make-up any trace of a "getting" tendency. Its only getting is that of getting to give itself.

The cars in which we ride so leisurely are created according to the law of giving. They receive nothing from their existence other than the "satisfaction" of giving themselves in fullness of service to mankind.

Money, an object of human affection so passionate that men will rob and sometimes kill to gain its possession, is by nature so obedient to our will that we can hold it gently in our hand or fold it fondly in a small purse without feeling any resistance from its nature. With all the selfish "getting ideas" that man attaches to it, man has not changed its nature or its purpose. What does money get out of constantly giving itself into hands that so eagerly grasp at it? Nothing! Nothing beyond the "joy" of giving itself in the fulfillment of its divine mission. Man may do some terrible deed to obtain it, pay it for something detrimental to his divine progress, but in all these exchanges man, not money, loses value. Just as the sun shines on the just and the unjust alike, so money passes through the deserving and the undeserving hand to accomplish its work. Its purpose is exchange without discrimination. Leaving the latter to the mind that is using it, money goes merrily on its way losing nothing in self-value in

giving itself.

Money came into form to fill the need for exchange, and on that purpose it is "all intent." Let our attitude toward it be what it may, money will remain true to its nature as long as it is needed by its master, man. If we fail to pay full value in an exchange, we fail to understand the prospering law back of the idea. Money represents the law of service; its value, the estimation of worth placed on it by the mind of man, while its form is designed to insure the easiest exchange. When we give our best in some useful service and, forgetful of self just concentrate on the joy of giving, instead of concentrating on the returns; then we find that our purpose and the purpose of money have blended and we come together in righteousness and eternal good.

THE CHILD AND THE FLOWER in their natural beauty so clearly portray the nature of God and the operation of divine law that we are awed by their very simplicity, and for the most part we are content to worship them as mysteries. But if we apply logic to them the instant we give them our attention, our thinking becomes gentle and kindly considerate, the mind taking on the tone and character of their nature. Consciously to gain full value from contact with anything, we must understand it as it exists in reality and in Truth. Our lack of understanding does not at any time change the person, thing, or condition that we fail to understand, but our understanding persons, things, and conditions enables us to have the correct attitude towards them.

The righteousness and perfection of the Father is made known to us as we become willing to know the Father as He is. As the tone and character of our thoughts have to change to correspond with the nature of the child and the flower, likewise does our mind and our heart have to change in order to understand that nature of God within us. "Except one be born anew, he cannot see the kingdom of God."

When the mind of man becomes unselfish to the

point of yielding to the Divine, man has been born anew; for his attitude toward God, himself, and his fellowman has changed, and his affairs take on the character of his newness of thought.

Divine Mind is the principle of every true creation. "All things were made through him; and without him was not anything made that hath been made." When love of Truth causes the individual to yield his mind wholly to the Father, the supreme Creator, the principle of all perfection is put into operation in and through his mind, ideas that make for plenty are produced in his affairs, and conditions of want are made to blossom into fruitful enterprise.

To give is to yield.
To yield is to produce.
To produce is to bear fruit.

AFFIRM

Body and mind and spirit all combine
To make the creature, human and divine.

Of this great trinity no part deny.
Affirm, affirm, the great eternal I.

Affirm the body, beautiful and whole,
The earth expression of immortal soul.

Affirm the mind, the messenger of the hour,
To speed between thee and the source of power.

Affirm the spirit, the eternal I—
Of this great trinity no part deny.

—Ella Wheeler Wilcox

How Can We Know God?

By LOIS DUNCAN

GOD! Is God a mystery? unfathomable? unknowable?

There are many mountains whose summits, approached from certain directions, cannot be scaled, but which are easy of access if approached from another angle.

The mystery of God is like that: unfathomable, unknowable, if approached from certain directions; of great simplicity, if approached from others.

God is intangible and hence unfathomable, but there are certain points where this intangibility concretes itself into tangibility.

If we observe carefully the creation of a dressmaker, noting how it fits, how it hangs, how it is sewed, how it is finished, we can form a fairly clear idea of the nature and character of the dressmaker.

If we observe carefully the handiwork of a carpenter, we can form a fairly reliable estimate of his character, nature, and capabilities.

If we observe carefully a creation of God, we shall also be able to form a very fair estimate of God's nature and characteristics.

The human organism is a creation of God, and its so carefully combined construction, together with its coordinated functioning, reveals with marvelous clearness the nature of our Maker. If we consider but one detail, its molecular construction, we shall be able to see incredibly far into unfathomableness.

Let us therefore inquire into the matter of molecular construction.

The human organism is composed of diverse organs and of diverse materials, and these materials have one thing in common; that is, they all are made of cells.

There are bone cells, blood cells, nerve cells, liver cells, stomach cells, there are long-lived cells and there are short-lived cells; and they all vary in nature and capacity with every organ and tissue in our body. And these cells are not merely inert, passive, building material; they are live entities that are in constant activity, working, absorbing nourishment, multiplying, and thus carrying on that minute yet indispensable activity without which the human organism could not exist or function.

Cells are marvelous considered from the standpoint of their activities and their importance to man, but they are perhaps still more marvelous when considered from the standpoint of their own structure; for they are not only so inconceivably small that it would take more than three thousand of them to form a row an inch long, but they are also composite, being made up of other entities infinitely smaller than themselves, known as molecules.

And these molecules are also complex wholes, they too are composed of entities that are infinitely smaller than themselves and that we know as atoms. Nor does the wonder stop here, for these infinitesimally small atoms are also composite, being made up of particles called electrons, and even these science does not accept as the ultimate unit, which is thought to be pure energy.

NOTING THESE FACTS, a clear picture of the process of construction begins to be delineated: particles of energy combine to form electrons; electrons group to make atoms; atoms draw together to form molecules; molecules combine and form cells; cells combine and form the different organs and substances of the body.

Looking farther afield, we see atoms combining and forming the mineral world; we see cells combining and forming the vegetable and the animal world. And still farther afield we find the same system prevailing; for planets gather around their sun, forming solar systems, and solar systems combine with solar systems, thus

forming that vast unit, the entire universe.

The infinitely small builds itself up, step by step, until it reaches the Whole, whence it came.

From our vantage, we can thus range all things in a great descending-ascending scale, a scale of life: a descent into infinite multiplicity, on the one hand, and an ascent into an ever vaster unity on the other; endless forms and stages of life, units of life within units of life; all united in one great all-comprising unit, the great "one God."

We thus sight God from afar, but we can get nearer, we can get to know Him; for an understanding of the system of construction used by the Creator, reveals not only the presence of the One, but the nature of our God.

CONSIDERING THE METHOD of construction utilized in our body, we have noted that construction takes place by means of the combination of units.

What force is employed as a binding element in these combinations? What force can actuate combinations so reliable that, in the human body, the lightest of skins suffices to enclose and hold all these diverse combinations together?

One might think that it must be a very forceful, authoritative power, but we see it working gently, unassumingly, effectuating its purposes by the mutual interaction of the various units, without any coercion, without any outer compulsion, without any tyranny. It works quietly, harmoniously, following an unerring order and unerring laws, yet lending itself in wonderful meekness to existing conditions, a meekness that but renders more wonderful still its absolute efficacy.

And this is the force that God has chosen to employ as the constructive agent of the universe, and this choice reveals, as nothing else could, the nature of God; for nothing constrains God, and if God selects a power that works gently, meekly, unconstrainingly, without compulsion or tyranny, it must be because this

force, this agent, corresponds to the nature of God; for it is apparent that God would create, choose, and work with only such a force as is in the most intimate affinity with Himself, and upon which He can count for an absolutely harmonious coöperation.

Thus we see the nature of God emerging out of unfathomableness.

It is a nature which, though possessing unerring power, yet desires and decrees that this power work without coercion, in gentleness, in meekness, with the benevolent aim of constructiveness, adhering ever to God's own law and order, without preference, without injustice. It is a nature that ensures liberty and protection and fruitfulness to every single unit, small or great. It is a nature that organizes its infinity and omnipotence with sublime simplicity, coördinating all for the consummation of His glorious aim of harmonious, joyous constructiveness.

THIS IS GOD. This is our Father.

And He is a Father whom we do not have to seek afar in order to find Him; for He, our creator and our source, holds us within Himself, as our cells and organs are held within us, receiving their strength and sustenance from us.

If one of my cells should search for me, where must it go? Am I not there, at hand, for is it not in me?

And would I search for God, where must I go? Am I not in God? Is not God more than near?

And are we not nourished and sustained in God, by God? Is not His life the source of our life, the source of life of all living things? Whence does even our outward supply come ultimately, if not from God?

All that we are and have, we receive from our Father's fullness.

And can we commune with God? When we pray to God, can our prayer reach Him? If my organism calls for food, or for rest, is not this need cognized by me? Does its call not reach me, within whom it is?

And are we outside of God that our call can not reach Him? Rather let us ask, Must not our needs be known in God's omniscience even before we utter them? It would be more logical, then, to ask whether it be needful to pray, seeing that God must needs know how it is with us, even before we speak.

It would be so, were prayer only supplication, but prayer is primarily and foremost a communing with God, a communing in which we contemplate the goodness, the majesty, the glory of our Father, and try to find words for our appreciation, gratitude, praise, and adoration.

PRAYER HAS ALSO a further aim, a constructive aim. In prayer our mind beholds our Father, the one great reality, God the marvelous, the good, the Fount of life and abundance, of harmony and joy! Our mind, beholding this, sinking into this, becomes attuned to that which we are beholding, and being attuned to God's fullness and joy; the constructive agent of the universe, in its infallible functioning, draws to us those elements that correspond to this fullness and joy; and that which we have beheld, sensed, and enjoyed with our mind, becomes materialized, achieved, created.

We have created in coöperation with our Father: we have, by centering and fixing our mind on God,

The kingdom of heaven is at hand.—JESUS CHRIST

actuated and brought into visible creation that which is in and of God.

Thus, by approaching God through the gateway of His own handiwork, we have come to know God, we have reached God, communed with God, and we are ready to join the glorious fellowship of Christ, His Son, become conscious coworkers with Him, conscious coöperators with our Father and God, and thereby able to bring into visible, tangible actuality the fullness and joy that we behold in Him.

Divine Immunity

By GENEVIEVE COURTNEY MAURER

ALMOST WITHOUT EXCEPTION, parents who have carefully nurtured the growth of Truth ideals in the minds of their children and who have painstakingly weeded out most of the negative thoughts and expressions in the home environment, sooner or later during the school life of their children, come to feel that it is practically a hopeless task to overcome completely the negation that a child meets in school.

There are the epidemics of sickness recurring with frequency, the almost continual siege of colds, highly colored and enlarged posters of various germs, talk of poverty, instances of want, besides the spirited class discussions of diseases and their physical causes, world problems, disasters, wars past and immanent, financial burdens—foreign, national, state, local, and school debts.

Recognizing that doubt is a human fault that children learn from those who think from the human viewpoint, we ask: What can we do about these conditions within our schools? How can we prevent our children from accepting these false appearances as true, when people who are supposed to know as much as we do, if not more, insist that these things are indeed very real?

First of all, stop giving these negative things power in your child's life through your worrying about them. What are these things but somebody's false belief? God's ideas invariably express perfection, completion, permanence, good. When these opposites annoy you, it is evident that you are looking in the wrong direction. Therefore, turn your vision back to God and see very thoroughly that God is all there is.

When you get yourself righted mentally with reference to your spiritual self, then give your attention to

your child. Let him understand that the reason your ideas and his differ from certain ideas that he has had presented to him as being true is that he and you have a different standard of what is really true. Because he has found it true in his own experience, even a little child can comprehend that some people look at things in one way while others entertain a decidedly different view of the same thing.

Suppose that he then asks you how you reconcile a case of hunger that has come to his attention with the idea that God is plenty and there is abundance for all. Adapting your vocabulary to his understanding, explain that God, being good, can provide only things that are good. Plenty, not scarcity, is good, but many people have not yet learned that this is so. Explain also that God says that we must seek Him first, and that if we seek Him we shall find Him within ourselves. All those who hunger or who are without the things they need are not looking first of all to God as supply, but to a certain job, person, or resource outside themselves. He will quickly see that to look away from God is seeking in the wrong direction, a direction just opposite to that of the one Source, where there is always plenty.

BUT REGARDLESS of how imperfectly we may see Truth, there is one service that we may render our children that will always help them wherever they may be and whatever they may be doing. That greatest act of love is to call forth the Christ in them. The Christ always sees Truth indwelling in every person, thing, and condition. The Christ within your child knows just as thoroughly as did the Christ in Jesus that there is no sickness, but only health; in God, therefore there can be no colds, no pains, no germs. As your child hears stories of war, the Christ in him knows the Truth and beholds in their stead permanent, abiding, universal peace. The Christ in your child knows that there is abundant substance, which never fails and

that all who look to God may eat abundantly of it. The Christ in your child knows that his playmate can do no wrong; for he too is another glorified son of God, whose greatest mission on earth is the perfect expression of love.

So Truth is a "shield and a buckler" to our children, if they dwell "in the secret place of the Most High." In other words, Truth will carry them above all negative thoughts and fears and will act as a protective presence within, but either the children themselves or we as parents must call Truth forth into activity in them.

TO BE SURE, these experiences do not hurt the real child, the Christ child within, yet who of us wants his child to travel the devious route of experience that leads away from God, when understanding and application of God's Truth will take him directly to the Giver of all good gifts?

The Truth indwelling is always responsive to the activity of our desires. There is All-Good ever present, and if we demand protection for ourselves or for another, we have it instantly. If we desire something more than safety, reassuring as that is, we have also from the one Presence abiding within us and in every one, the answered prayer. The term "immunity" carries with it a thought of permanent safety; that is, if we are immune from a negative thing, then we are forever exempt from it. Hence, we can send forth into the waiting omnipresent good the perfect idea of protection, safety, and complete immunity for the child of our heart. And instantly, out of this formless, plastic mind of God, now shaped to the form of our command, there comes to our child complete divine immunity from all danger, physical and mental. The "temple of God" remains pure, holy, and undefiled by belief in sickness, impurity, or sin. The ideas of Truth that we have been fostering so zealously shall not be crowded aside by the weeds of false values, but shall flourish, blossom-

ing constantly into living acts of faith.

When our little one takes his first joyous, yet very momentous steps in the world of experience, what true parent is there who does not breathe a prayer that he shall continue to walk in the heavenly way? "Son of mine, Daughter of mine, I clothe you safely round with infinite love and wisdom."

The universal God-Mind, ever responsive to our wishes, and instantly alert to a desire that lies so deep in a parent's heart, wraps the child in the pure, white light of Spirit; and from him there shines forth the radiance of good, which naught but good can penetrate.

I clothe you safely round with infinite love and wisdom.

What of imagined evils now? They cannot touch him who is himself in the Spirit of God and who moves secure in the circle of His divine protection.

IT IS WELL to teach the child how to protect himself from fears, both his own and those of others. Any child for whom this affirmation is repeatedly used, becomes highly responsive to its immunizing effect. This was the first affirmation that I taught my boy to say, explaining to him as I did so that a pure white light shines forth from God's children. I also told him that God knows nothing but good; therefore, only that which is good could get through this circle of light and into him. How he loved to say in his clear baby voice the words that were almost too big, but so full of God's loving care and protection: "I clothe myself safely round with infinite love and wisdom."

When I discovered that he had made a practical application of this principle of divine immunity for himself, it was one of my happiest moments. We were visiting at a ranch in a wild, mountainous country. Although John was not yet five years of age, he was so self-reliant that I let him ramble around in the woods or wherever he pleased, knowing for him of course that

he was safely surrounded with infinite love and wisdom. One of the men came in and reported that, unknown to John, he had seen John come running along a path, when a short distance away a coyote gave one of its terrifying and blood-chilling howls. He said that John stopped still in his tracks, and stood a moment as if debating what to do. Then he went back along the path a little way, sat down on a fallen log, stayed there a few moments, and at last calmly got up and walked home as if nothing had happened.

When John came in I said nothing to him about it, nor did he mention it to me until the next morning when he was repeating the immunity statement, which he does every night and morning as regularly as he brushes his teeth. He related the incident about the coyote just as the man had told it except that he added the information that when he sat down on the log, he said the affirmation and kept on saying it until he knew that there was so much love and wisdom shining out from him that the coyote could see nothing but God!

WHILE THE CHILD IS LEARNING to use this protecting presence for himself, show him new uses for divine immunity. For instance, when he is eager to do his best in his school work, point out to him how calling forth the attributes of love and wisdom from the omnipresent God power will attract the result that he desires. These potent attributes of Spirit protect him from getting false ideas from outside influences, and leave him free to give his own individual expression of good in his work. Since he is constantly treating himself for wisdom and love, he finds that divine intelligence within him has many new, delightful surprises, all of which are unfailingly good.

Continued use of this immunity idea will remove every trace of embarrassment or fear from the child's appearances in public. Such fear is caused through a feeling of inadequacy or insufficiency on the part of the

child or by a fear as to what some one may think of him. Consequently, when he knows that the Christ self in him is appearing, what sense of personal limitation can remain with him? Furthermore, when he is conscious that love and wisdom surround him as a

And the Lord direct your hearts into the love of God, and into the patience of Christ.—PAUL.

cloak of spiritual protection, what thoughts but good ones can come to him from others?

Then as the child of God, using the protection of his indwelling Father, unfolds in wisdom and spiritual understanding, it will come to him that he may use this same idea of divine immunity when working on a demonstration of Spirit. He learns that clothing his treatment safely round with God's all-encompassing protective presence makes it impossible for thoughts of doubt to enter in and nullify the word and action of God.

BUT TO RETURN TO THE SCHOOLS. From years of experience in them both as teacher and principal, I know that they need the help of those who understand Truth. Instead of magnifying their shortcomings, let us look to the Christ center within them, too; for it is there. They also are working according to God's divine plan for them. If they have not yet found God's pattern, we surely must realize that we are not helping them, but are delaying them when we join the throng that is still facing away from the One.

Let us love the schools more and criticize them less. Education is a wonderful power for good. It is founded on the principle of intelligence; it is built on love for the young and for society; and it is maintained and fostered by those who believe in service for their fellow-beings. Granted that a few tendencies are destructive of faith, the major part of the work of the

school is constructive. The schools are making rapid strides in the direction of Truth as Jesus taught it. Aside from the Truth movement, and more faithfully and successfully than any other organized group, the schools are following the idea that true education is the bringing out from within of the capabilities of the individual. They are teaching that fundamental truth to all the children in this land. Like the individual, the schools are learning to know better, and ultimately will take as their ideal, divine intelligence.

Just now it would be a splendid service to the race, if all of us who are in any way interested in the schools of our country, should take them up in thought for a few minutes daily. At present, their problem is that of adjustment to divine supply. Let us treat them in behalf of divine immunity from false ideas and in behalf of an understanding of Truth. Let us bless them sincerely for the good they are now doing. Let us realize for these splendid institutions of ours that the white light of Spirit is illuminating the minds of all who are connected with the schools—pupils, teachers, administrators, and taxpayers; and that indwelling intelligence is filling them with wisdom to meet their problems wisely, justly, and sufficiently, as well as with solicitude for what is truly best for the children.

So for my child, for your child, for my school, for your school, for schools all over this great country, and for all who are dedicated to the cause and service of learning, we pray through the all-knowing Intelligence dwelling within each one, this sincere prayer for divine immunity:

You clothe yourself safely round with infinite love and wisdom.

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
—PSALMS

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, FEBRUARY 5, 1933.

Unity Subject—*The* I AM *Marshals Its Forces.*

International Subject—*Jesus Chooses the Twelve.* —Mark 3:7-19a.

7. And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,

8. And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:

10. For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.

11. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he charged them much that they should not make him known.

13. And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14. And he appointed twelve, that they might be with him, and that he might send them forth to preach,

15. And to have authority to cast out demons:

16. And Simon he surnamed Peter;

17. And James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Cananæan,

19. And Judas Iscariot, who also betrayed him.

GOLDEN TEXT—*I chose you, and appointed you, that ye should go and bear fruit.*—John 15:16.

SILENT PRAYER—*I bring all my thoughts into obedience to Thy law.*

The disciples of Jesus represent, in mind analysis, the faculties. After one has been illuminated by Truth the desire is to express it; to go forth in its ministry. This does not necessarily imply that all secular employment should be abandoned, but that the mind should make the dissemination of Truth the most important object in life. The various mental faculties, which hitherto have been occupied almost wholly in secular ways, are now to be turned into spiritual channels. The entire life is to receive a new motivation, the mind a new bent. Instead of deciding everything from the pivotal center of self-interest, the mind is to be lifted to the spiritual plane, whence true guidance comes, and decisions are to be made only after this higher assurance is gained.

Most of the disciples of Jesus are represented as fishermen, which implies the striving to catch living ideas (fish) in the waters (thoughts) of this mortal world. The I AM (Jesus), having passed victoriously through the temptation to use His spiritual power to gain temporal ends, now sees the futility of the struggle with temporal things and sets His energies at work upon things eternal. The scattered faculties are thus drawn together and brought to a recognition of the Master, I AM. These faculties are really and basically spiritual, and as soon as the I AM calls them to a higher

order of service than they have hitherto performed, they respond immediately.

The mind in its unregenerate state is without discipline. It follows the law of least resistance, and a great spiritual energy frequently finds outlet through some human weakness, so that those who would be giants are pygmies instead. Thus the power faculty, when it is given an intellectual instead of a spiritual impetus, may make at once an intellectual giant and a spiritual pygmy of one and the same person; or if one's bent be materialistic, one may make giant strides in the commercial world while one's spiritual development may remain so weak as to be undetectable. A man may become a high-efficiency machine, yet his spiritual nature may remain so starved and denied that it is lost to sight. But all this is changed when Truth is revealed to him through the I AM. Man then comes forth from the wilderness of mortality and takes up the work of life with understanding. He achieves a new orientation of his ideas, and thereafter he sees things in truer perspective than formerly.

Material things are temporary; spiritual things are eternal. When the mind of man is focused on materiality and its objects and aims, the faculties do not develop along permanent lines. In order to fulfill the divine-man idea, each faculty must be developed by use. The faith that has been centered in the seen must fix its pivot on the unseen. The ear that has heard only external sounds must learn to listen to the inner voice of intuition. If Peter (faith) is allowed to continue concentrating his energy on the limited ideas of mortality, he never becomes more than a common fisherman. He must learn to say with John (love), "It is the Lord." Recognition of the spiritual I AM nature brings courage, zeal, and renewed faith. Faith that is exercised on a higher ideal than the sense man manifests, grows increasingly strong and effective.

Truth reveals to us that every faculty must be used to promote spiritual ends in order to fulfill the law of

Being. No faculty is to be despised or condemned, but must be used aright. Acquisitiveness (Judas Iscariot) is a good faculty, but when centered in materiality and left in bondage to selfish instincts, it becomes a hindrance to soul development. When exercised in its native realm, the free essences of Being, acquisitiveness draws to man the supplies of the universe, and through it he enters into permanent possession of what is for his highest good.

Andrew is the strength of the inner man, and Simon Peter is the believing or faith capacity of the mind. When strength and faith are united (brothers) consciously in the mind, a bond of unity is established between them, and the strength of this bond carries one through the most adverse experiences. Faith that is lacking in strength brings no satisfying result. As a spiritual quality, it is entirely dependent on spiritual strength for its effective operation.

Peter is the impetuous, fiery enthusiasm of the soul, which finds a balance wheel in Andrew, the sturdy strength and endurance of innate integrity.

Faith is the central faculty in the consciousness of a master. Jesus said that He would build His church upon faith in the Christ identity of man. The word church, as used by Jesus, means an aggregation of spiritual ideas. This statement of Jesus' expounds a law of mind action that we use continually: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "The kingdom of God is within you." The "keys" given to man by the Christ are affirmation and denial. What we affirm in the outer or earthly sense binds the within or heavenly sense, and what we deny in the outer relieves the inner. All spiritual healers use this law and through it get their most striking demonstrations. Strictures and torpid conditions in the body are reflections of negative "I can't" words and thoughts in the mind. Anxious,

tense, affirmative thoughts bind the inner avenues o vital action, and these cry out in headache or neuralgi pains. Let go. Relax the tension to the divine norm and equilibrium will soon be restored. This is the lav of mind healing.

QUESTIONS

1. What do the disciples of Jesus represent, meta physically?

2. How are decisions made by one who has gaine spiritual illumination?

3. What happens when the mind follows the lin of least resistance? How can one escape from suc bondage?

4. Name some practical results of recognizing th spiritual nature of man.

5. What is the central or key factor in the con sciousness of a master?

6. What are the "keys" mentioned in this lesson

LESSON 7, FEBRUARY 12, 1933.

Unity Subject—*Dealing with Circumstances.*

International Subject—*Jesus Teaching by Parables Four Kinds of Hearers.*—Mark 4:1-10, 13-20.

1. And again he began to teach by the sea side. An there is gathered unto him a very great multitude, so tha he entered into a boat, and sat in the sea; and all th multitude were by the sea on the land.

2. And he taught them many things in parables, and sai unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow.

4. And it came to pass, as he sowed, some *seed* fell b the way side, and the birds came and devoured it.

5. And other fell on the rocky *ground,* where it ha not much earth; and straightway it sprang up, because i had no deepness of earth:

6. And when the sun was risen, it was scorched; an because it had no root, it withered away.

7. And other fell among the thorns, and the thorns gre up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parables.

13. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16. And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy;

17. And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

18. And others are they that are sown among the thorns; these are they that have heard the word,

19. And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

GOLDEN TEXT—*Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.* —John 15:8.

SILENT PRAYER—*I will make it my habit to speak constructive words at all times and under all conditions.*

Every student of Truth has felt at some time or other that under any circumstances other than his own he could prove the faith that is in him. Circumstances are the bugbear of the human race. Every one, when he begins to apply what he has learned of Truth to his own life, finds attendant upon him [if he has not found it so before] a crowd of circumstances ("a very great

multitude") that surge round the borders of his consciousness demanding attention and solution. As long as he remains conscious of them he cannot free himself from their grip. Only as he withdraws into the isolation of his I AM identity ("into a boat") and anchors his thought in the realm of universal mind (in the sea) can he bring his new-found wisdom to bear upon his environment and thus control it.

In today's lesson Jesus gives us the parable of the sower. In it He compares four kinds of hearers to four different kinds of soil. The seed cannot control where it shall fall, but lies where the sower casts it. So each human being (or seed of Truth) is born of certain parentage, with relationships that he has not consciously chosen, and under conditions to which he must adjust himself or which he must surmount, if he would live the life of the overcomer. Also he has certain inner circumstances in the form of instinctive tendencies, disposition, and inherent bent, with which he must cope.

The one who is sown by the wayside is he whose life is more or less on the surface of things. Such a one has especially urgent need of the creative power of true thought, to prevent his being carried away by the hostile forces of his environment. The "birds of the heaven" are ever on the lookout to swoop down upon the one whose conscious life is spent superficially, whose mind lies open to outside influences of a destructive nature, with no covering of strong, constructive thought to protect him until his faith can take root and form a hardy growth.

The rocky ground, without depth of earth, is another unfavorable environment in which to live victoriously. Hard outward circumstances are unfavorable enough, though many have surmounted these. Hard inner circumstances—the unstable disposition, the unyielding bent—are even more difficult to master. The one who is given to sudden bursts of enthusiasm, followed by equally complete lapses into doubt or in-

difference, takes but slight root in the matrix of true creative thought. The shallow soil prevents continuous growth. The true Truth student must possess spiritual stamina, must be able to maintain his convictions to himself. Paul wrote to Timothy, "Suffer hardship with *me,* as a good soldier of Christ Jesus." The one who in order to be happy must side with the majority seldom produces a harvest worth gathering. Loyalty to one's understanding of spiritual Truth must be stanch enough to weather criticism or unpopularity, for not all are in the same understanding.

By far the larger crop of souls seems to be sown among the thorns of worldly cares, the lure of wealth, and other materialistic desires that stifle spiritual understanding. When circumstances of this nature are not surmounted, they choke the soul's growth to such an extent that no permanent impression of constructiveness is made on character.

The seed sown in good ground is the promising crop, and in this lies our chief interest. Not that the best chance comes to him who is "born with a silver spoon in his mouth," for the opposite is sometimes found true. Great lives have grown out of the most adverse material circumstances, and the fruit of those lives still refreshes the race thought, and will continue to do so for all time. But in such cases the inner circumstance of character and inherent bent has been rich enough to fertilize the sterile soil of adversity. Character, when it is enriched by the influence of true thinking, extending back through the human line of one's ancestry and the psychic line of one's previous incarnations, forms an exceedingly deep and productive soil for the making of a bumper crop of good. Genius springs out of such soil, whether it be genius in art, music, science, and so forth. Those who are true to the highest Truth they know are the good seed sown in good soil, and this harvest is sure. The amount may be thirtyfold, or sixtyfold, or a hundredfold, according to the showers of blessing and the sunshine of praise shed

upon the field; but harvest there will be.

No general rule laid down by human understanding can apply to every specific case. What we call excep tions to the rule are simply cases in which we lack a full knowledge of all the facts, of the true nature of the soil of both inner and outer circumstance. But the grea majority of cases prove the rule that favorable outer circumstances, added to what we call inherent char acter, make for a richer, more productive life. The stress laid on the education of the young proves our faith in the importance of providing a good topsoil as well as a good subsoil for future harvests.

Hearing the word, accepting it, holding it in mind and pondering it, all go into the tilling of the harvest of character. These require the attentive mind, the thoughtful appraisal of what is good. To hear a thing is not to have it go in one ear and out the other, bu to weigh, to consider, and to understand. One who knows no Greek may listen to matchless passages from Homer without an answering thrill of appreciation for beauty is rooted in understanding. To hear a thing is to get the full meaning of it in the mind. To accept it is to use it and to live by it. This acceptance is an imperative part of the harvesting, without which only a sparse wild crop struggles to maturity. To bear fruit is to prove the truth of the creative word by demonstration in one's own environment.

Whether we will or not, we all are growing, all planted in the soil of life. We are the seed that the creative Sower is scattering broadcast in the field of divine substance. Here we must spring up and repro duce in multiple form that which we are—the word of Truth, which was in the beginning with God. As we do our part, unfolding in spiritual understanding, using the principles of constructive thinking, we come to illustrate the best part of today's parable: the good soil.

QUESTIONS

1. What part do circumstances play in the life of

the individual? What are inner circumstances?

2. Explain in metaphysical terms the seed sown by the wayside.

3. Interpret the seed sown among thorns in terms of present-day life and thought.

4. Explain the seed sown in good soil.

5. What is hearing, as used in today's lesson? What is accepting? What is bearing fruit?

LESSON 8, FEBRUARY 19, 1933.

Unity Subject—*Cultivating God Consciousness.*

International Subject—*Jesus Teaching by Parables: The Growth of the Kingdom.*—Mark 4:21-34.

21. And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand?

22. For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light.

23. If any man hath ears to hear, let him hear.

24. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32. Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches;

so that the birds of the heaven can lodge under the shadow thereof.

33. And with many such parables spake he the word unto them, as they were able to hear it;

34. And without a parable spake he not unto them: but privately to his own disciples he expounded all things.

GOLDEN TEXT—*The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*—Isa. 11:9

SILENT PRAYER—*I cherish the thought of the creative Spirit of the Christ, to the end that it may become my habitual consciousness.*

The whole trend of today's lesson shows that mysteries—of which the kingdom of heaven has long been considered one—are merely problems set to arouse man's initiative and thus lead him to effect their solution. In the same way that a lamp is intended to light up a room, so the hidden things of the mind are meant to whet man's desire for Truth to such a point that he will bring them forth and use them to increase his understanding. One of these hidden things is the kingdom of God. The kingdom is not a mystery of which man in his present stage of unfoldment can know nothing; it is a subject to be meditated on until its nature grows clear to him and he is able to live in and by its light.

If heaven were a place, Jesus would have told His hearers so in literal terms. When He said, just before the crucifixion, "I go to prepare a place for you," He was not referring to a geographical location; for three years before, at the commencement of His ministry He had announced: "The time is fulfilled, and the kingdom of God is at hand." We should say: "It is time we understood that the kingdom of God is all about us and that we live in it here and now."

To help His hearers to an understanding of heaven as a consciousness, Jesus gave them many parables. The one in today's lesson He prefaced by the saying—a habitual one with Him—"If any man hath ears to hear

let him hear." He that is interested in discovering the deeper things of life will search them out. The question is one of capacity, or of purpose and deep-rooted desire. Where there are ears, sound registers; and where there is understanding, Truth dawns.

Not that choice is not to be exercised in understanding. On the contrary, we are to choose with care the subjects to which we devote our attention. "Take heed what ye hear." The mind grows by what it feeds on. Therefore if the attention is given to what is true in Spirit, the mind will open by degrees to spiritual understanding. "He that hath, to him shall be given."

He who has the capacity to understand higher things, but who puts them out of mind and devotes himself to materialistic or purely intellectual pursuits, sooner or later loses his capacity for the things of the Spirit. "He that hath not, from him shall be taken away even that which he hath." The law of life is inextricably bound up with the law of use.

In His teachings Jesus elaborated this characteristic of the kingdom more fully than any other. He never, in all His descriptions of the kingdom, gave it locality. Do not go forth expecting to find the kingdom of God, He taught; you will be disappointed if you do. Modern science by its discoveries fully corroborates the teaching of Jesus in this regard. Man cannot know, feel, or see anything that he has not first formed in his consciousness.

With these facts before us we have no difficulty in determining who are on the way to heaven. Those who have heaven within them, in peace, in harmony, in freedom from self, are members of this company. Man does not enter into heaven; heaven enters into him. When the seed ideas of the true character of God are planted in the mind, there begins a growth, the processes of which we do not yet know. We know that ideas do grow in the mind in a similar way to seeds in the ground, and that the growth of the one is no more of a mystery than the growth of the other. Modern science

has failed so far to find the explanation of the life in a seed, or to tell how it grows. "He knows not how." But there is a steady, progressive unfoldment in soul and body when one lets the true seed of Spirit take root in mind. Often a very small seed thought starts this advance of the mind toward higher things. What counts is not so much the size or importance of the idea as the fact that it is implanted in the subconsciousness, where it has a chance to germinate and come to fruition. Mustard seed may be exceedingly small, but they have the power to reproduce themselves many, many fold. However, mustard seed on the pantry shelf do not thus multiply. They must be sown as ideas of life in the substance of the subconscious, where they will increase amazingly.

Every word of Truth that man utters may find soil fitted to its growth in some mind. The joy that comes to one who sees the harvest of such seed is greater than any earthly pleasure by far. In order to taste the sweets of life in fullest measure, plant good, true thoughts in your own mind, or in the mind of another who is willing to have you do so, and then be present at the harvest.

Zealous Truth students may take a lesson from the attitude of Jesus in His public ministry. We are told in our lesson that He spoke to the people only in parables, but that privately He explained all these to His disciples. Jesus did not harangue His hearers or urge upon them His own especial understanding. He merely called their attention to simple, homely truths, reinforced by the life and intelligence of His own mind, leaving them free to interpret these truths as they would, knowing that every one in whom the Spirit of God aroused a desire for spiritual understanding woul persevere until he received it. "Every one that asketl receiveth." This is true of spiritual quests even more than of material ones.

To talk of Truth principles is of small value unless one uses them in one's daily life and is loyal to them

in one's thought processes. The true teacher is first and last a doer of the word. Train your faculties (disciples) to understand and to carry out your ideas in your own life, if you would gain the power to teach Truth to others.

QUESTIONS

1. What does today's lesson teach concerning hidden things?
2. How can the kingdom of God be made understandable to man?
3. Why did Jesus teach of the kingdom in parables?
4. What has choice to do with understanding?
5. Explain in what way the kingdom of God is a consciousness instead of a place.

LESSON 9, FEBRUARY 26, 1933.

Unity Subject—*Spiritual Mastery.*

International Subject—*Jesus Shows His Power.*
—Mark 4:35—5:8, 18-20.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39. And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye fearful? have ye not yet faith?

41. And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

1. And they came to the other side of the sea, into the country of the Gerasenes.

2. And when he was come out of the boat, straightway

there met him out of the tombs a man with an unclean spirit,

3. Who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

4. Because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

5. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6. And when he saw Jesus from afar, he ran and worshipped him;

7. And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

8. For he said unto him, Come forth, thou unclean spirit, out of the man.

18. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

GOLDEN TEXT—*For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.*—II Tim. 1:12b.

SILENT PRAYER—*My word "Peace, be still" quiets every turbulent thought.*

The intuitive mind discerns that in the realm of causes all things are equal and that that equality should extend to the realm of effects. When the effect is not properly adjusted to the cause, equality does not prevail. There is a plane of action, however, where the reaction is so closely allied to its cause that they seem equal. Jesus called this plane faith. Faith is the spiritual name of the going forth of power from mind until

it becomes the very substance of thought-action, and there is no reaction.

Today's lesson shows that the I AM has not attained a full realization of mental calm and perpetual energy; that after a period of teaching and demonstrating of Truth, it is overtaken by sleep. After strong affirming and denying we should proceed to equalize, in our consciousness, the energy that we have set in action. If we do this, no disturbed subconsciousness will follow. If we do not consciously equalize these forces, they find their own equilibrium in more or less subconscious violence—a storm. If we were in full development this would not be necessary, but since we are only partially in harmony with Divine Mind, we set up conscious mental vibrations that fall back into the subconsciousness when we sleep, and a storm ensues. This reaction follows the extraordinary mental effort of realizing the law of Being, or of "expounding all things."

"Let us go over unto the other side" refers to the I AM passing from the positive to the negative pole of consciousness. The waves that beat against the boat (which is the nervous system, or vehicle of the mind) are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful I AM in each of us, is calmly sleeping through all this on a cushion in the stern of the boat. This cushion—pillow it is called in the old version—which lies in the stern of the boat, is represented by the medulla, the little center of nervous energy lying at the rear or "stern" of the brain. When we fall asleep, the conscious identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson, there has been great mental force exerted. Waves of thought are sweeping through the nerves at a tremendous rate,

and the disciples or faculties of the whole mind are stirred up and afraid. The commotion becomes so pronounced that the I AM is awakened and comes out of its sleep. It then asserts its dominion by speaking the word of peace. Then follows a treatment against fear.

The experience symbolically pictured in this account is quite common in the daily lives of those who are developing the powers of the mind, and they often find their sleep disturbed by dreams of storms and impending dangers. These dreams are the result of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit up in bed and quietly hold your mind in the peace and harmony of Spirit. Then affirm the peace of Spirit, and deny all fear. Affirm your spiritual harmony, power, and dominion until you get the realization of its truth.

In the second part of today's lesson Jesus reached the other side of the sea and disembarked in the land of the Gerasenes. This name means "walled about; fortified." Metaphysically it represents strongly organized thoughts of energy and power in the subconscious realm of man's mind. Here are found unregenerated thoughts with destructive tendencies. The man with an unclean spirit was so strong that he could not be bound even with chains. However, when these thoughts are freed from carnal desires and warring tendencies by the positive I AM, they will work mightily for the good of the individual; but in their unredeemed state they are very violently destructive.

QUESTIONS

1. Explain the law of action and reaction.
2. What is faith, as taught in our lesson?
3. Explain the "storm."
4. Explain "Let us go over unto the other side."
5. When the I AM is awakened and asserts its dominion and power, what occurs?
6. Explain the significance of Jesus' work in the land of the Gerasenes.

DIAMONDS

By ALVA ROMANES

Loitering in the market place, I watched the lapidaries at their craft, and I marveled at their skill as they wrought with patience at the polishing of the native stones.

Facet by facet they cut the glazed pebbles, until out of the dull crystals came sparkling beauty, until dazzling fire was born from inanimate dust.

Then, as I watched, it seemed that a voice whispered within me:

"But you yourself a like attention share
Within the Master Lapidary's care."

So, with renewed interest, I continued to watch the craftsmen at their task, and it came to me that truly all of us are as stones in the polishing.

Are not our crude beginnings in life even as the beginnings of these native stones before they reach the lapidaries' hands? And is it not true that we, who are life, are polished by life, even as the diamond is polished by the dust of diamonds?

Then, according to our worth, we are given our suited place, and by the fire that the polishing of life has released within us, we are stationed in life.

It also became clear to me as I watched that, like these diamonds, our individuality is respected in our polishing; for, like the lapidaries at their bench, the Master Lapidary forever is bringing forth the best in each of us.

Yet, as I studied the task of the lapidaries in this newer light, I saw that, unlike the diamonds, we can be forever polishing our own facets, con-

tinually bringing to greater perfection the light that is reflected from within us.

I saw that truly we are coworkers with the Divine in the task of life, and I went forth from the market place with a clearer vision of my duty and with a fuller sense of my responsibility.

Proclaim That It Is Done

This battle you are trying to fight is not yours, but God's. You are trying to heal; you are trying to make God manifest as your supply; you are trying to hold vigorously to the law of good in that very trouble at home which the world knows not of, but which at times nearly overwhelms you. Be still. Let go. The battle is God's, not yours; and because it is God's battle through you, God desiring to manifest through you, victory *was on your side before ever the battle began (in your* consciousness, *for that is the only place where there is any battle). Can you not calmly—aye, even with rejoicing—claim the victory right now, because it is God's battle? "Ye need no longer fight this battle," but "stand ye still," right where you are today, in the struggle to overcome material things, and "see the salvation of the Lord with you."*

Does some doubting Thomas say, "Yes, but I must have money today," or "I must have relief at once or this salvation will come too late to be of use; and besides, I do not see how—"? Stop right there, dear friend. You do not have to see how. *That is not your business. Your business is to "stand still" and proclaim, "It is done."*—H.

EMILIE CADY

SILENT UNITY

Be still, and know that I am God

The vision of the Holy Spirit guides and illumines me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Study of a language reveals that every word composing that language is the symbol of some idea, and that the word is an attempt to describe the action of the idea. Thus words are alive, and they express the spiritual quality of the speaker. Jesus said, "The words that I have spoken unto you are spirit, and are life."

When a man is intensely interested in the thing he is expressing in his words, those words become charged with Spirit, and the very ethers are thrilled with an unseen but vibrant life that imparts to everything it touches the zeal of the man. Napoleon said he was amazed at the power of the few intense words he spoke as, on the eve of battle, he rode up and down in front of his trusted legions, and said in almost a whisper, "The hour has come! unfurl your banners! prepare to strike!" He said the countenance of every soldier fairly glowed with an eagerness to enter the fray.

Those who "take arms against a sea of troubles" need right words, fitly spoken, to carry them to victory.

Our Healing and Prosperity Thoughts for this month are vibrant with the thrill of life, vitalizing, free-flowing Spirit life, working mightily within, and healing every ill of mind or body.

But we should always remember that our heal-

ing and prosperity words should be rooted and grounded in their original source, Spirit. Napoleon's words passed away, but Jesus' words, as He said, "shall not pass away." We should always realize that we are speaking in the name of the Spirit within us. Jesus said, "The word which ye hear is not mine, but the Father's who sent me." This realization gives substance and enduring quality to words, and they go forth and work for us in the spiritual ethers. The very windows of heaven will open to us if we put spiritual quality into our Prosperity Thought.

HEALING THOUGHT

Quickening, vitalizing, free-flowing Spirit life is working mightily within me, and I am healed

PROSPERITY THOUGHT

Spirit substance fills my mind and affairs to overflowing, and I thank God for prosperity

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

A COMPLETE RECOVERY from boils in my left ear is the answer to my request for your prayers. For this healing I thank God and also you, dear friends. I am inclosing five dollars as a love offering, with my blessing.—*Mrs. W. W. P., Newark, N. J.*

I WROTE TO YOU asking for your prayers for arthritis. I am glad to say that I am steadily improving. My improvement is very apparent, for my little niece, who is very fond of me, one day while watching me wipe dishes exclaimed very joyously over the fact that her "Aunt A—— is so much better!" It took me back in thought to the days when I was so helpless that I had to be fed, to be turned in bed, and to be supported while walking. Glory to God for the improvement in my condition.—*A. M. B., Rochester, N. Y.*

A MONTH AGO I wrote to you for prayers for my small son, who was ill with pneumonia. The doctors were sure that he had developed pleural fluid, or empyema—but their tests failed to show any signs of it. His recovery was rapid, thanks to your help and

encouragement. I am so grateful!—*Mrs. D. E., Phoenix, Ariz.*

NOT LONG ago I asked for your prayers that a growth on my son's eyelid might be removed. The growth extended through the lid to the eye and constantly irritated it. In just a few days after I wrote to you for your help, the growth came off. We are most grateful.—*E. M. S., Tucson, Ariz.*

I TELEGRAPHED to you on January 26, asking for your help at the beginning of a new play. I seemed to be having a great deal of trouble with a sinus infection, and my hearing was affected. The results were wonderful and immediate, and I am most grateful! —*E. W., New York City.*

SOME TIME AGO I wrote to you regarding the condition of my daughter, who was suffering from nerve exhaustion, and who had been in poor health for some time. I am happy to tell you that she has entirely recovered, and you may discontinue your prayers. Thank you, and may God bless you!—*Mrs. F. B., Westboro, Ont. Canada.*

A FEW WEEKS AGO I wired to you for prayers for Mrs. L—— C——, who was very ill with an infected sinus. I want to thank you for your help, for Mrs. C—— is now well. The doctor considered her recovery a miracle, because it was feared that the infection would go to the brain. God bless you for your wonderful help!—*E. S., Philadelphia, Pa.*

I HAVE A GREAT DEAL for which to thank God and also Unity. A year ago my legs were so sore and swollen that I could not walk without great suffering. I went to many doctors, and used all kinds of medicines, with no results. Finally I was told that my condition was incurable, that, as I was 74 years of age, I couldn't expect any improvement. No one had any encouragement for me. But I read Unity literature and prayed

constantly, with all the faith that I could get, and now, thanks to God, I am well, body and soul! And I hope to live long and to do much good in the world, to the glory of God. May He always bless Unity, is the prayer of my heart.—*B. T., Port-aux-Basques, Newfoundland.*

Filled with Plenty

I THANK YOU and bless you for your prayers. I know that good is coming to pass for us. Everything looked dark to my husband a month ago, but a way has opened for him to get a position for the winter and possibly for years to come. I know that it has been through your prayers and mine that this has happened. Every day I say the prayer in September *Unity Daily Word,* "For Thy Benediction," and blessings are being showered on my loved ones every day. Bless you. —*Mrs. G. W. M., Yerington, Nev.*

FOUR YEARS AGO I was left suddenly with the full responsibility of three small children, among strangers—my brother and sister live far away from me, though we are on the best of terms. I saw no way to provide for our needs, so I had to rely on our heavenly Father, just as Unity had been trying to tell me for years to do. And—it worked! We have been marvelously cared for—my young sons are in a good home, where they have every attention. I have a good position, and we all are very well and happy. My children are given music and speech and expression lessons, and have other advantages without outside help from any one. It is all through Unity that we have come to such nearness—such blessed nearness—to the Source that satisfies all our needs.

I was fifty years of age when I was left to care for my sons, now fourteen, ten, and eight years of age —and now I am younger and in better health than I ever have been and I have no fear for the future. It is a wonderful help to have Silent Unity to call on fo

aid—they take the place of kin to me. I bless and thank them and all the other blessed workers at headquarters. Your prayers and faith must be to the world "like oil on troubled waters."—*E. E. D., Indiana, Pa.*

He Shall Have Abundance

ONE OF MY FRIENDS sent to you for a prosperity bank, and in less than two days she obtained a position. We are both so thankful for your help and for your divine leadership.—*L. M. LeM., Indianapolis, Ind.*

SINCE STARTING my prosperity bank drill my husband has secured a good position, and it is unbelievable how money comes from unexpected sources. I thank you for your prayers, and may God bless you!—*L. P. S., San Jose, Calif.*

I AM INCLOSING the savings from my prosperity bank. It is marvelous how I have been prospered in my business, while others in my line have had to give up, and many have not been able to make ends meet. While my personal income has been cut one third, I still have enough "to spare and to share."—*M. J. B., New York City.*

SINCE WE STARTED our bank God has granted us a home—such a beautiful home! We have just moved into it. We never dreamed that we could own such a nice place. Our gratitude cannot be expressed in words. God bless you all. We hope some day to visit your wonderful institution. We pray with you and only hope that we can get this "understanding" that gives one complete peace in God.—*J. A. R., New Canaan, Conn.*

I AM NOW USING my second prosperity bank drill. The results are wonderful. I had only five dollars when I wrote to you, and I was very much depressed. Since that time I have received $200 from unexpected sources and secured part-time employment—my health is

much better and the outlook most encouraging. I return thanks for my many blessings.—*F. J. M., Lawrence, Kans.*

Search the Scriptures

I BLESS YOU and am filled with thankfulness as step by step I realize the firmness and strength of the foundation that your instruction builds under each new advanced state in the growth or expanded consciousness of the individual. Such clear, clean language, spread before one in such an understandable, interesting manner! Each day, as I prepare for the spiritual feast, I do not seek for some different book, but for some different meaning, some hidden jewel, in those that I have already studied. It is surprising what different versions are disclosed or unfolded there, all the time waiting patiently to be unwrapped and enjoyed. I will continue to review what I have already been over, giving thanks for the far-reaching scope of your instruction.—*Mrs. J. J. W., Portland, Oreg.*

The Sun Stood Still

SOUTHERN TEXAS has passed through the storm period, and though many lost everything they possessed, we in our home did not even have a window broken. All the time the storm was at its height I kept saying, "God, Thou art All-Power. I know that we shall come safely through this storm with Your help." I had absolutely no such fear as I had had in similar storms in the past. I want to thank you for your prayers.—*Mrs. G. K., Texas City, Tex.*

My Help Cometh from Jehovah

I HAVE TAKEN UNITY for just one year. It is beyond words for me to tell you what it has done for me. It has transformed my life completely, and I am very happy. I don't know how to thank you, except by praying with you every day. God bless your institu-

tion and all its workers and teachers!—*Mrs. J. J. M., Kansas City, Mo.*

I ALWAYS THINK OF your magazines as thousands of bluebirds carrying messages of gladness all over the world. I am so glad for them!—*D. C., Trenton, N. J.*

I Am the Light

IT SEEMS especially fitting that I should be writing you on Thanksgiving Day, for the thought of Thanksgiving brings to my mind all that you have done for me.

For three years you have stood ready to cheer and encourage me in my efforts and to guide me on my way. During this time I have passed through experiences beyond my power to express in words. I had suddenly discovered that it was I who brought Christ to trial and decided against Him. It was I who had nailed Him fast to the cross. It was I who thrust the sword into His side and pronounced Him dead. It was I who placed Him in the tomb and gave Him up to death.

However, there came a time when you, dear Unity, rolled away the stone and bade me behold the fact that He was not there. I shall never forget the desolation in my heart when I realized that you were right, that He was not there.

However, with you pointing the way I entered into the consciousness of life eternal. Something strange happened within myself, and I realized that it was I who had come to life, I who had risen from the dead. No longer did I fear death, for I had seen its unreality and even this last enemy was overcome.

Now I am going about among my friends, showing myself to Thomas and to others in witness of eternal life. Often a hand is thrust into the wound, but it gives no pain—only gives its added testimony to the resurrection. Now I await in peace and patience the Father's

will. I am ready to stay and bear witness for Him or to go up higher.

Here in the upper room of my consciousness I have tried to show myself to you, tried to tell you that your faith in me was not misplaced. I really am divine, just as you believed.

At first I thought your letters must have been sent to me in error. It did not seem possible that you saw such perfection in me.

I need no longer trouble you for your prayers. Now I can join you in recognizing the divinity in all humanity. Now I can look in the eyes of those about me and even hear the voice of the Holy One within them saying, "Lovest thou me?" and I hurry to answer, "Yes, Lord."

Every day new opportunities to serve are revealed to me. Strangers ask to meet me, and tell me they feel that they must find out what it is that makes me so much at peace with myself.

I find hunger of the soul all about me and find that I have bread to give them.

However I do not doubt that there will come hours when I shall need to ask you to pray with me. Even the Christ needed companionship in His prayer in the garden, and it is a real comfort to know that I shall find you ready.

Once more I thank you, especially for your last letter, which led me to heights that I have never dreamed of.—*L. B. S., St Petersburg, Fla.*

Unto Us a Child

I HAVE A strong, lovely eight-pound baby boy. Had a very easy confinement, due to your help and your prayers. I thank you and bless you for your wonderful assistance.—*Mrs. R. B., Woodland, Mich.*

MY BABY—a lovely boy—was born two weeks ago. My doctor was amazed that I got along so well. It seems like a miracle. The baby is physically perfect.

and I am feeling splendid. I cannot begin to express properly my gratitude for your help.—*Mrs. O. S., Suttons Bay, Mich.*

Father, I Thank Thee

I WANT TO THANK YOU for the good that you have brought to us. Both my mother and myself are just beginners in Truth, and I am afraid that we have made a great many mistakes, but we are very grateful for your help. The wonderful demonstrations that have been accorded us in spite of our faults have given us a confidence and trust that is growing stronger every day.—*G. L. M., Shanghai, China.*

GOD BLESS AND STRENGTHEN Unity School! How much it has meant to me and my family is beyond words to express.—*Mrs. J. G. B. G., Long Beach, Calif.*

Give Unto the Lord

WE HAVE STARTED TO TITHE, definitely—I've always wanted to but never seemed to have money with which to do so. Now we tithe with every penny that comes to us for eggs or cream, and we are proving God, as He asks us to do. The window of plenty is opening wider every day, it may seem only a crack, but nevertheless it is opening for supply slowly but surely all the time.—*M. F. H., Mokine, Western Australia.*

FOR TWO YEARS I have been undecided about tithing and now, when I am making much less money than I have made for many years, I suddenly feel that I want to tithe. The inclosed sum is for three weeks. During these last three weeks I have found that what money I have is "stretching" so much better! It really is amazing. I am blessing and praising you, my friends, all the time.—*V. B. T., New York City.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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What is involved in true consecration to God?—*Extract from a letter answered by Silent Unity.*

Consecration to God means the giving up of one's whole self to God. If one grows in Truth, his idea of consecration enlarges and he finds that fulfilling the covenant with God means more than he knew when he chose the consecrated life. At first he merely sees that the general trend of his life must be toward righteousness; but if he holds steadily to the idea of consecration, he will find it entering more and more into the details of living. Gradually the whole consciousness becomes filled with Spirit and transformed by Truth.

All the Old Testament sacrifices foreshadow the coming of the full redemption of man. Paul says, "Present your bodies a living sacrifice." The body cannot be redeemed until it is consecrated to God, and all its functions are set to work under the divine law. An understanding of mind, the laws of mind and the processes of thinking, together with the knowledge of the fact that the whole man is to be redeemed here and now, puts the matter of consecration in its highest. The body is made and sustained by thought. Its character is like the thought that makes it. Every thought has in it substance and life. When the mind of man is in conscious union with Divine Mind, his thoughts are alive with spiritual life and substance and they build into the body the life and substance of Spirit. In this way the body is to be redeemed. In

the matter of consecration, therefore, it must come to this, that we give to God the substance of our every thought. When we are thinking any kind of limited, personal thoughts, we are giving our substance to self instead of God, and are building up the personal man. When we have consecrated ourselves to God, the substance of every thought should be given to Him for the nourishment and forming of the living Christ within us.

What has satisfaction to do with spiritual attainment? —*Extract from a letter answered by Silent Unity.*

Satisfaction is a spiritual fruit whose tree can spring up and grow only in spiritual consciousness. The universal desire for satisfaction is the soul's longing for God, and all efforts man makes to satisfy himself from the external world are fruitless. He may think that he sees in the outer the promise of that which will meet his need, but his visions and hopes are like the mirage in the desert. No one ever attains any degree of spiritual understanding and peace and contentment of mind before he finds God as his satisfying portion. "My people shall be satisfied with my goodness, saith Jehovah." Again and again such promises are made to those who will turn from their own ways and seek the Lord with their whole heart.

Satisfaction should be taken in faith just as health or any other blessing is received from God. No one should wait till his personal consciousness becomes satisfied before claiming his spiritual satisfaction, because the personal man cannot know satisfaction.

Say with the Psalmist,

"Bless Jehovah, O my soul,
And all that is within me, *bless* his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;

Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle."

Notice, in this passage, the connection made between satisfaction and youth. Every one desires to be youthful, but all do not know that discontent and worry and like states of mind have a disintegrating effect on the organism and help bring on the appearance of age. Peace and contentment and satisfaction of the Spirit are constructive, and they build up the body and constantly renew it in the eternal youth of the Spirit.

My greatest and perhaps only problem is myself. I am awakening from a long sleep in the darkness of ignorance, and staggering around in a half coma seeking my bearings. I know my true bearings can only be found in Christ. When one hungers so acutely and seeks so hard to open the door to Him in His fullness and reality, why does one have such a heart-breaking struggle in the process? It can only be because something of self stands in the way. How to overcome that self is where I seek the influence I feel sure you can have. I am engaged in a service for humanity, but I seem to be up against a stone wall of opposition from somewhere. Two dear ones who have passed on are trying to counsel and guide me. I have abundant proof of this, yet I seem unable to reach a state of receptivity to their influence that will lift me out of the fog I seem to be in. My service is not self-seeking. I have tried to dedicate and consecrate myself entirely to the service of humanity in the Master's name; I seek light to free myself from restrictions that hinder me. To me our Master is a real, vital, living entity, and I seek some way to yield myself properly to His true guidance in doing such work as in His plan He desires me to do. Hold me up to the Father for light, strength, and understanding. Talk to God for me.—*Extract from a letter answered by Silent Unity.*

We shall be glad to help you. You are going, as you say, through an "awakening." That indicates the unfolding of your spiritual consciousness—a natural

process in the progress of the individual—and surely it should not be accompanied by such distress as you imply.

Self is in the way only in so far as one thinks one must strive and struggle for the higher—only as one thinks one has to "contend against" adverse conditions, and "struggle after" righteousness. "Not by might, nor by power, but by my Spirit, saith Jehovah."

He who has patiently brought you to the place of awakening through the eternal urge, has not left you nor forsaken you. Therefore, cease your striving, let go, and let His will accomplish His perfect work in you and through you. To the surging waves of mortal thought, let His soundless voice declare "Peace, be still."

You need no one to "talk to God" for you. You need only to "be still" and know His presence, I AM. In the silence of your soul accept this one Power and Presence until your whole being responds in quietness and rest. You will come forth refreshed and ready each day to meet the day's requirements.

We do not consider it wise to look to the psychic realm for either help or guidance. As man awakens from the bondage to material sense, he must also rise above the psychic realm—the realm of thoughts and emotions—into spiritual consciousness; into the consciousness of unity with his source—God. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Jesus Christ is the Way-Shower. Through His Christ consciousness he identified Himself with the Father, and through the Father His work was accomplished. Only as each individual identifies himself with the Father will he come into the freedom of the Son of God and know the power of God to accomplish good. Do not look to entities; death is not the door of wisdom. "Acknowledge him, and he will direct thy paths."

NOT MINE BUT THINE

Words by
WRIGHT FIELD

Music by
CARL MOERZ

1. Not my own strength, but Thine (but Thine), For mine oft
2. Not my own health, but Thine (but Thine), For mine's un-
3. Not my own joy, but Thine (but Thine), For mine is
fails me In some quick, cru - cial test; Not on my
cer - tain, A fic - kle thing at best; Not on my
mor - tal, And quick - ly los - es zest; Not on my
fee - ble hu - man strength, But on Thy strength, I
hu - man thought of health, But on Thy health, I
tran-sient, earth - ly joy, But on Thy joy, I
rest! But on Thy strength, I rest!
rest! But on Thy health, I rest!
rest! But on Thy joy, I rest!

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Unity Training School Opens June 5

The 1933 session of the Unity Training School opens June 5, and will continue until September 22. It will include four terms of one month each.

Purpose of the School

The prime purpose of the Unity Training School is to provide a course of metaphysical instruction for those who earnestly seek a deeper understanding of Truth, and for those who wish to prepare themselves for the work of teaching and healing.

The Faculty

Charles Fillmore, H. B. Jeffery, E. V. Ingraham, Frances W. Foulks, Ernest C. Wilson, Francis J. Gable and other outstanding Unity teachers will conduct classes in the Unity Training School.

Location of the School

The Unity Training School is conducted at Unity Farm, on Highway No. 50, not far from Kansas City, Missouri. The delightful surroundings at the Farm afford an ideal place for study and spiritual growth.

When to Register

Those who wish to enroll for any period of the Training School should register as early as possible, so that proper provision can be made for their accommodation and comfort. For full particulars write to

UNITY TRAINING SCHOOL
917 Tracy, Kansas City, Mo.

Truth Classes Foster Law Observance

"From time to time I read in the Unity periodicals of the splendid work that you are doing in prisons. I am in charge of the Naturalization Department of our school, which is located in what is considered to be one of the most ignorant and desperate sections of the city. However, I have found 720 people who want to learn our laws, and who are trying hard, amid difficulties of all kinds, to be law-abiding. The men in our classes tell me that our work is a refuge from gang land."

This letter came to Silent-70 from an industrial school, to which five years ago it sent twenty-five copies of *Lessons in Truth* in Italian, and later a number of tracts and magazines. This letter is an indication of the good results obtained by Silent-70 in its work of distributing free Unity literature to institutions of all kinds. Silent-70 is the missionary department of Unity School.

Keep Your New Year's Resolution

What has become of your resolution to make this year one of deeper spiritual attainment? Others have put their resolution into action, and are already enrolled in the Unity correspondence school course of study. Why not follow their example? Act now; do not wait. The longer you wait the longer conditions will hold you fast, instead of your knowing how to master conditions. Dominion was given you from the beginning, but you must recognize it, appreciate it, and claim it, before you can exercise it. Our course shows you how to attain the spiritual understanding that you desire. At your request full particulars will be mailed to you. Address the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

"Dare You to Do It, Bob!"

Winton dared Bob to skate past the "danger" sign on the lake, as he (Winton) had done several times. Bob refused, and then flushed when some one sneered, "'Fraid cat!" Away went Winton again amid the cheers of his companions, and this time he stopped right beside the sign, and proudly turned to receive further acclaim from his friends. But just then there came a cracking sound, and Winton was in the icy water. How Bob succeeded in rescuing Winton, thereby proving himself to be truly brave, even though he had refused to accept the other boy's foolish dare, is delightfully told in the story "The Rescue," by George Ethelbert Walsh, in February *Wee Wisdom*.

"The Law of Jehovah Is Perfect"

In an article in February *Christian Business*, entitled "Adjustment to Law," Frank V. Martinek, assistant vice president of the Standard Oil Company of Indiana, calls attention to the perfect law of God, to which it is necessary for us to adjust our political, industrial, economic, and social systems in order to attain perfect results. Mr. Martinek refutes the suggestion that civilization is slipping backward. Instead he points to its growth and development. He believes that life and its activities are not revolutionary but evolutionary, and that out of every seeming world dis-

aster has come a new and better civilization. He anticipates the time when we shall be one perfect family, when that which now seems to be divided will be forever united under the perfect law of God.

The Master's Stories Retold

Story-telling was the Master's favorite way of teaching, because He knew its value in helping His hearers to understand and to remember the lesson that He was trying to bring them. These stories have lived on through the years because they are so simple, so human, and so applicable to the needs of all mankind. What do the stories of Jesus mean to you? Somewhere among them you are likely to find your own particular problem presented, and its solution suggested. Read Ernest C. Wilson's retelling of these stories in *Youth* magazine each month, beginning with the February issue. "The Stories Jesus Told" is the general title of the editor's new series.

Today Belongs to You

To one who thinks of life as a humdrum affair today is just another day, and life just a succession of days. Instead, each day should be regarded as a new day, the dawn of a new life and a new world. Each new day is yours to use as you will: to make it yield life's richest blessings. These thoughts are brought out in "Each Morning Begins a New Life," an article appearing in February *Unity Daily Word.*

"We Shall Then Stand Forth Free"

In an issue of *Weekly Unity,* in February, Alice M. Hopkins discusses the miracles of Jesus in an article entitled "How Jesus Was Different." She describes the state of consciousness in which Jesus functioned, and claims that we also may live in this consciousness.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— * J W Hutchinson, 229½ N 18th

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 310 W Portland

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 133 N. Garfield
* Unity Cen, 14 S 2d

Bakersfield— ** Unity Cen, 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona; § Truth Center, 1642 N Cherokee

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy
** Unity Fellowship, 1932 W 7th; Unity Cen, 1002 S Burger
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 85 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach; Unity Cen (col) Masonic Hall, Weaver st
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— *** Unity, 321 S Mass
Miami— * Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, Tremont Hotel
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 127 E Prairie
Galesburg— ** Unity Cen, 703 Bondi bldg
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— ** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, K P bldg
Sioux City— *** Unity Cen, Davidson bldg
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 5057 Woodward
Flint— * Study Cl, 336 Crosby; Study Cl, 1418 Jane
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 312 West
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 711 N Grand
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
** Unity Truth Cen, Patterson bldg
* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston
Buffalo— *** Unity Soc, Hotel Statler
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— *** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 207 Oakley Bank bldg
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Soc, 404 W Bancroft
Warren— *** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 1503 N American bldg
Pittsburgh— *** Unity Cen, 435 Penn
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— *** Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Olympia— ** Unity Cl, 609 N Quince
Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1123 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, 505 Broadway
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton et, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

Two Truth Stand-bys

Two of our books that never fail to be appreciated are *Lessons in Truth,* by H. Emilie Cady, and *Christian Healing,* by Charles Fillmore. Beginners find *Lessons in Truth* a wonderful revelation and help, because it teaches them how to find real joy in their religion. Its arrangement of twelve lessons simplifies the study of its message. *Christian Healing* is for the advanced student of Truth. Its twelve lessons teach one how to contact and to walk daily in the presence of the living God. These two books come in cloth binding, priced at $1 each, and in flexible binding at $2 each.

Interpretation of "The Shepherd Psalm"

Perhaps no passage in the Bible is more loved and quoted than the 23d Psalm, a pastoral picture drawn by one who knew well the helplessness of sheep and their utter dependence on the wise guidance and loving care of the shepherd. Unity readers will welcome Ernest C. Wilson's beautiful interpretation of the "Shepherd Psalm" in

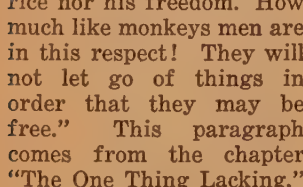
March *Unity* magazine, under the title of "The Song of Life." Do not miss this article.

She Buys Forty Copies a Month

A loyal Unity reader buys every month forty copies of *Unity Daily Word* for distribution among the patients of a certain sanatorium in her city. What more effective way of helping the sick and discouraged than by placing in their hands Truth literature that can help them to recapture their strength, and to supplant fear and despair with faith and joy!

Monkey Logic Does Not Work

"In a certain tropical country men capture monkeys by putting rice in narrow-necked jars. A monkey reaches through the narrow neck of a jar, closes his hand upon some rice, and then is unable to withdraw his hand so long



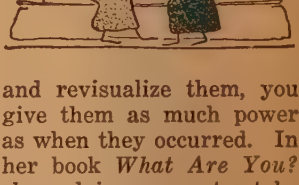
as he holds the rice. He will not let go the rice; thus he enjoys neither the rice nor his freedom. How much like monkeys men are in this respect! They will not let go of things in order that they may be free." This paragraph comes from the chapter "The One Thing Lacking," in the book *Remember,* by Lowell Fillmore. It is typical of the direct, friendly style in which the book is written. Many a worthwhile lesson can be gained from this book.

A Help to the New Truth Student

If you have a friend who is just becoming interested in Truth, you would be wise in choosing for him *Weekly Unity.* This eight-page weekly periodical is full of practical ideas, expressed in language that will not confuse him. Articles, poems, a weekly message from Lowell Fillmore, another from Silent Unity, and a metaphysical interpretation of the International Bible lessons are outstanding features of *Weekly Unity.*

"I Have Been Through So Much!"

How often have you heard some one say: "I have been through so much!" Imelda Octavia Shanklin believes that you are not through your sorrows if you talk about them and "insist on giving them a page in your life book." She says that as long as you review them



and revisualize them, you give them as much power as when they occurred. In her book *What Are You?* she advises you to take your mind off the past, because it cannot help you, and it is quite sure to hinder you. These thoughts occur in the chapter "The Real and the Fictitious."

Unity Display At the "World's Fair"

The Unity School of Christianity is to be represented in A Century of Progress, Chicago's 1933 World's Fair. You can see our display in the Hall of Religion, so be sure to look for it while you are there.

"Christian Business" Inspires Big Business

Christian Business magazine has come to the attention of a number of big business men of the country, and they have taken it upon themselves to see that it is passed along; for they are finding it a source of inspiration to themselves and to their employees. With such men boosting *Christian Business*, we feel sure that its growth

will be rapid. Perhaps you too could find much help in this magazine.

Cuba Hears about "Open Doors"

F. B. Whitney, editor of *Unity Daily Word*, and author of our newest book, *Open Doors*, has returned from his vacation in Cuba.

A Tract In German

A German translation of Charles Fillmore's tract

Forgive Us Our Debts can now be obtained in booklet form, price 25 cents.

Ernest C. Wilson Speaks Their Language

The popularity of Ernest C. Wilson as a Unity lecturer and writer continues to grow. The other day a Kansas City dentist was overheard telling his patient about a lecture, the first he had heard by Mr. Wilson. Among other things the dentist said: "Mr. Wilson is a man that speaks our language." This is just the way that many others feel about Ernest C. Wilson. The same warmth that characterizes his talks is also infused into his books *Adventures in Prosperity* and *The Sunlit Way*. If you are not acquainted with

these books, you have a treat in store for you.

A Way to Make New Friends

When you have finished with your Unity periodicals, do you pass them on to some one else? Every time you tell any one about Unity literature you open for him the door to spiritual understanding; also you make a stanch friend for yourself and for Unity.

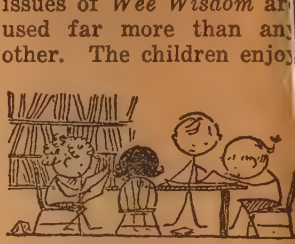
Questions about Prosperity Answered

What is true prosperity? Does saving promote prosperity? Must one work hard for a living? Have you not asked yourself these very questions? Ruthanna Schenck gives you a clear and concise answer to them in her book, *Be Ye Prospered.*

The Children Prefer "Wee Wisdom"

Two subscriptions to *Wee Wisdom* go to the library of a certain grade school. The superintendent writes us as follows:

"All the small children's magazines for which we subscribe are placed in the grade library, and some of the classes are given th opportunity each day of go ing to the library fo study. We find that th issues of *Wee Wisdom* ar used far more than an other. The children enjo



the stories as well as the pictures. My own children have petitioned me to buy them a subcription for *Wee Wisdom.* I can without reservation recommend this magazine to school administrators."

A Service For Your Convenience

The following Unity periodicals may be obtained from leading news stands and Unity centers in the United States: *Unity, Unity Daily Word, Youth, Wee Wisdom,* and *Christian Business.* For the purchase of extra copies of these magazines from time to time, you will find this service a great convenience.

There is only one thing that can cause you to lack joy, and that is your belief that external things can take joy from you.—*Creed of the Dauntless.*

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals		1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper, $.50; cloth	1.00
	Talks on Truth		.75
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.50
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.50

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Make 1933 the Best Year of All

ANY ONE WHO earnestly studies and applies the teaching of *Unity* magazine can bring about a change in his life and affairs. He can overcome worry, ill health, and fear of lack, and in their place cultivate joy, strength, and a consciousness of abundance. In fact, he can make 1933 the very best year of his life.

Why not help three of your friends to attain this result? Send *Unity* fellowship subscriptions (each eight months long) to three friends for $3, the subscriptions to begin at once, while you have seven weeks in which to save the amount of your order. The blank below, filled in and returned to us, will bring you a Prosperity Bank, and start *Unity* to your friends.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for guidance and success, and send me a Prosperity Bank in which to save $3 for three fellowship subscriptions to *Unity*, to be sent at once to the following friends:

1. Friend's name .....
   Address .....
   City ..... State .....
2. Friend's name .....
   Address .....
   City ..... State .....
3. Friend's name .....
   Address .....
   City ..... State .....

My name .....
Address .....
City ..... State .....

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Six Unity Books FOR THE PRICE OF 5

Now is the time to round out your Truth library—at a saving. Many persons have expressed the desire for all the Unity standard books, and so we have worked out a plan to help them realize this desire.

There are fourteen standard books, all the same size, and all bound in dark-green cloth, lettered in gold. No doubt you already have some of these books, so look over the list below, and choose six that you do not have. Send us your remittance for five of them, and accept the sixth as a gift from us.

THE BOOKS	THE AUTHORS
Christian Healing The Twelve Powers of Man	by Charles Fillmore
Lessons in Truth Miscellaneous Writings	by H. Emilie Cady
Adventures in Prosperity The Sunlit Way	by Ernest C. Wilson
Open Doors Creed of the Dauntless	by Frank B. Whitney
Heal Thyself Be Ye Prospered	by Ruthanna Schenck
Remember	by Lowell Fillmore
What Are You?	by Imelda Octavia Shanklin
All Things Made New	by Frances W. Foulks
Lovingly in the Hands of the Father	by Evelyn Whitell

sell always at $1 a copy. These books

While this offer lasts you may obtain any six of them for $5. Mail your order today to

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Missouri

The Greatest Giver

By MARIE BARTON

He had no gold
To give,
Yet filled the coffers
Of the human heart
With the riches
Of His love.